VOLUME TWO • NUMBER TWO

$6.00 AD

ECCE HOMO

THE MAGAZINE OF SEXUAL AWARENESS FOR THE GAY MALE

Avoiding Entrapment

Body Language in Cruising

Coming Out at Home

EDUCATIONAL MATERIAL FOR ADULTS ONLY

• SALE TO MINORS PROHIBITED

ECCE HOMO

VOLUME TWO • NUMBER TWO

FEATURES:

The Body Lure . . . . . John Roberts 4
Avoiding Entrapment . . . . . Stephen Anderson 12
The Watchers and the Watched . . . . . Jim Bobsen 20
Lovers: the Dream and the Reality . . . . . Pete Hollister 28
Body Language in Cruising . . . . . Dave Elliott 40
The Slightly-Bent Arrow . . . . . Mike Miller 46

DEPARTMENTS:

Glossary 51
As Others See Us: Coming Out at Home . . . . . Jerome Morley 52
Questionnaire 57
Opinion and Order (Masterson, District Judge) 62

STAFF:

Editor . . . . . Roger Fearn
Associate Editor . . . . . Roger McPhearson, M.E.
Art Director . . . . . Bill Parsons
Photo Editor . . . . . Jim MacLeash
Director of Design . . . . . Max Hodgson
Consultant . . . . . Guy A. Hayman, Ph.D.
clinical psychologist

The photographs in this issue are intended to illustrate the scientific data and educational matter contained in the text, and to do so in an artistic, creative manner. No actual relationship should be inferred between the text and people shown in the pictures, since the photographs were posed by professional models and so are not intended to depict the real-life character or behavior of the models.

Published by
ACADEMY MAGAZINES DIVISION OF ACADEMY PRESS,
RESEDA, CALIFORNIA

ECCE HOMO (August, September, October, 1976), published four times a year by Academy Press, 7616 Lindley Avenue, Suite 9, Reseda, California 91335, is a scientific, educational, and sociological publication produced and distributed exclusively as adult sex education material. All rights reserved on entire contents of this issue; nothing may be reprinted in whole or in part without the written permission of the publisher. Copyright © 1976 by Academy Press. Manuscripts and illustrations must be accompanied by a stamped, self-addressed envelope; the publisher cannot assume responsibility for the safe return of unsolicited material. Printed in the U.S.A. for the sole use of adults 21 years of age or older. Pictures posed by professional models in Europe and in non-European countries or obtained through customary news and other sources.

Editorial

The answer, my friends, is blowin' in the wind;
The answer is blowin' in the wind.
1960s protest song

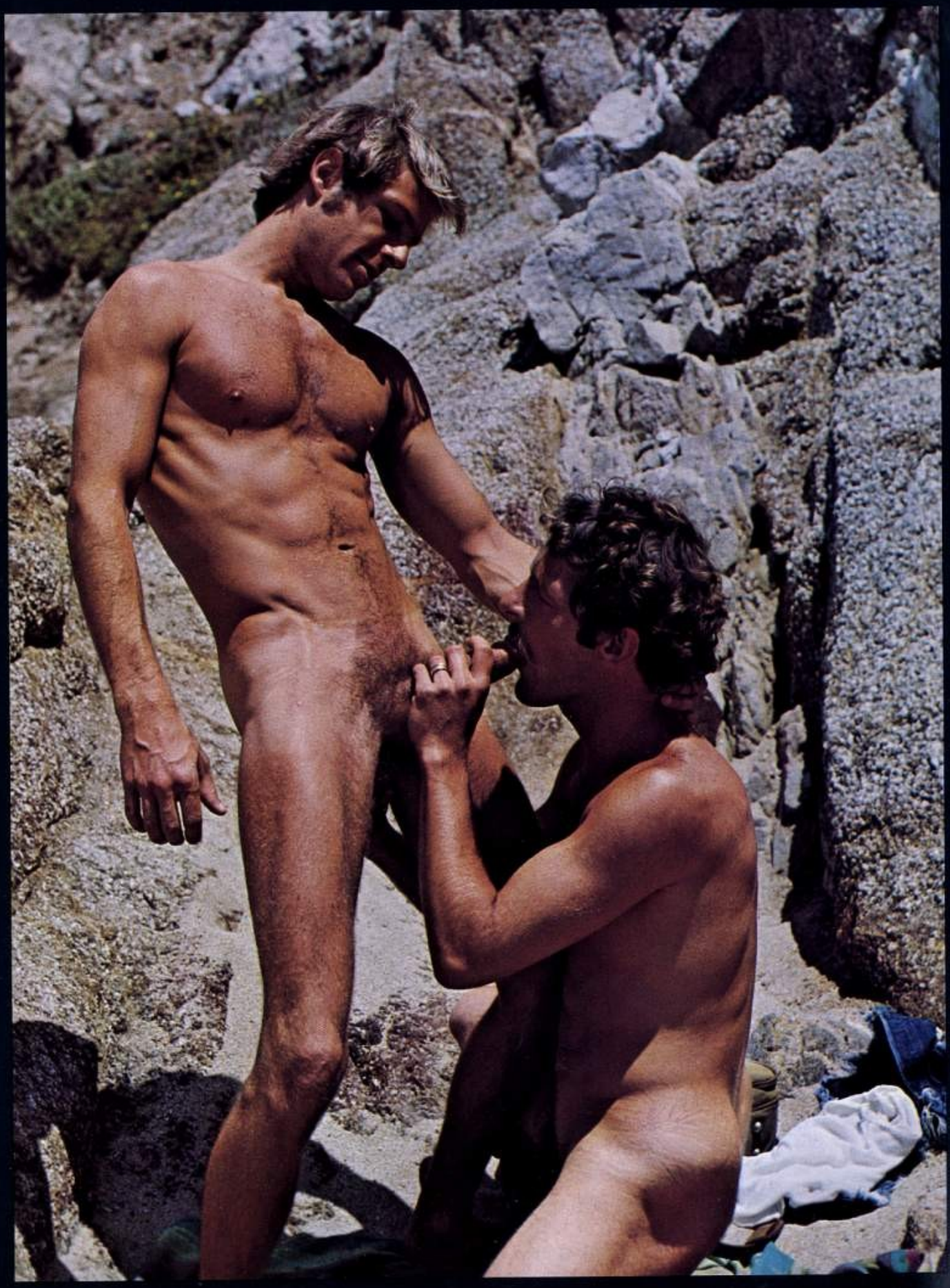
For gays in the latter half of the 1970s, the answer, too, is blowing in the wind—change is in the air, and it is, over all, a positive change. For every front page report of some sensational clash between homosexuals and the "sex-is-sin" moralists, for every obvious step backward in the progress of equal human rights, several hundred gays are stepping quietly forward to declare themselves to their friends, relatives, and co-workers—who, in turn, are accepting the "news" with far less trauma than they might have even five years ago. Slowly but surely, gays are becoming aware of—and beginning to exercise—their potential power as a cohesive force capable of working effectively in areas of specific interest to the gay community.

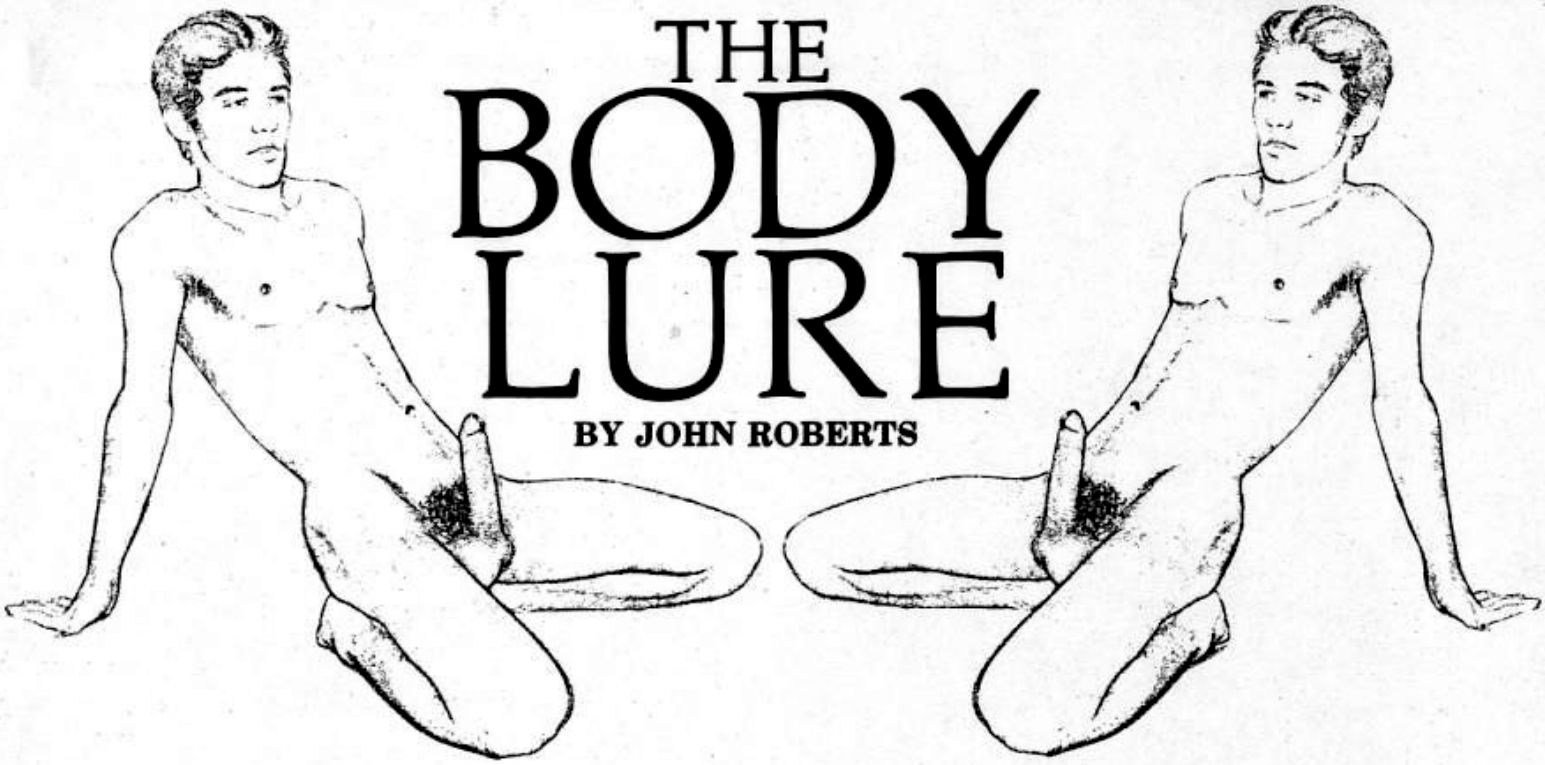
The obstacles are still there, of course, as every gay knows. Bigotry, intolerance, and stupidity still run roughshod over gay rights. But ignorance remains as the largest of all these obstacles—not only the ignorance of straights about gays, but the ignorance of gays about themselves. We are all human beings, straights and gays, and the more *any* individual knows about his own sexual motivations and hangups, the better able he is to deal with them intelligently—and the more objective and tolerant he can be when considering the attitudes of others.

The books listed as source materials at the end of each article in ECCE HOMO are recommended for anyone, straight or gay, who wishes to learn more regarding homosexuality. For those who haven't the time or money to read as much as they might like on the subject, ECCE HOMO presents distillations of the same information in an easy-to-read and easy-to-understand format.

It is, therefore, to the advancement of *your* knowledge of male homosexuality that this issue, and every issue, of ECCE HOMO is dedicated.

●●●





THE BODY LURE

BY JOHN ROBERTS

NOT EVERY GAY CAN BE YOUNG AND BEAUTIFUL, BUT EACH OF US CAN MAKE THE BEST OF WHAT WE'VE GOT—AND A TRIM, WELL-KEPT BODY IS A GOOD PLACE TO START.

One by one, the most cherished of straight myths about gays are falling by the wayside. One of the most persistent, however, is the straight conception of gay males as being puny, weak little sissies who regularly get sand kicked in their faces at the beach. Alas, straight brothers, it ain't necessarily so.

In a 1974 report, *Human Behavior*, a Los Angeles-based news magazine of the social sciences, showed that the 90-pound gay weakling myth should be buried in the sand. The report, based on a comprehensive survey among straight and gay males between the ages of 25 and 40, revealed that, contrary to straight belief, gays are neither weaker nor smaller in stature than their heterosexual counterparts—news which was hardly startling to gays, but managed to shake a few trees in the straight world.

It was "discovered" that the majority of gay males tend to be in as good if not better physical condition than straight males because—surprise?—homosexuals are more concerned with their bodies and hence more likely to keep themselves in better shape. Many gays follow regular conditioning programs such as weight-lifting, calisthenics, sports, etc. to keep themselves fit.

Straight men, on the other hand, tend to let themselves "go to pot" after their early 20's, when most settle into married life and a routine of waistline-expanding home-cooked meals and almost no exercise other than going to and from work.

Gay males discover early in their adult lives that being in good physical condition is important to success in their sex lives, and many take steps to control the inevitable beer-belly that accompanies regular visits to the local gay bars, or the sagging body contours that often come with middle age.

Most 'casual' gay bars have their quota of men wearing skin-tight T-shirts or tank tops which show off nicely developed biceps or pectorals. And more often than not, such muscle tone has not come naturally; it has been carefully and painstakingly developed through countless hours of workouts at the gym. It's a simple fact of life in the gay world that males with beautifully defined bodies are more likely to have a wider choice of bed partners than those who look like something the tide washed in.

So what about you? If you, like most human males, do not possess a naturally defined body (often developed through sports in high school or college), you're going to have to make a choice. You

Gay sex fantasies often center on guys with excellent bodies—fantasies that could, with work, be made reality.

Good sex, of course, does not depend totally on a partner's build, but an attractive body is always an asset.

can either watch your weight and try to keep trim, or you can actively work for a more attractive shape through a body-building program. The choice is up to you. If you have persistence, patience, time, and money, you can develop a muscular body no matter what your age. It won't be easy, and it won't be quick, but it can be done.

Most large cities have gyms run and subscribed to by gays. In such an atmosphere, with several others in the same boat as you, you can feel more comfortable and you can be yourself. If the gay aspects of a gym make little difference to you, try a basically straight gym, or YMCA. In either case, you can receive personal guidance from an instructor as to just what you should strive for and how to go about it. Dues in gyms vary, but probably average about $15 per month—less, if you pay yearly.

Once you have your routine, you'll have to devote an average of three hours or so a week to your body—but considering the reward, it seems a small price to pay. Most of us get so little exercise on our regular jobs that some working out can do a lot more good than harm. Once you get into a routine, it will be like going to work—you'd rather not, but you know you have to and you're better off for it.

You may not see results for the first few months,

Whatever your sexual "bag"—analism, interracial sex, etc.—exercise increases your chances of getting what you want.

and most likely others will notice before you do, but results will come. You'll know because your measurements (most often taken when you join and every six months) will increase—hopefully where you want them to.

Workout routines vary with each individual, depending on his own needs and desires. Some guys might only want to lose a spare tire around the middle, while others want to turn it into washboard ripples. Some may want to have big, massive arms, while others will settle for better muscle tone. It's all a matter of personal taste in what makes a body attractive.

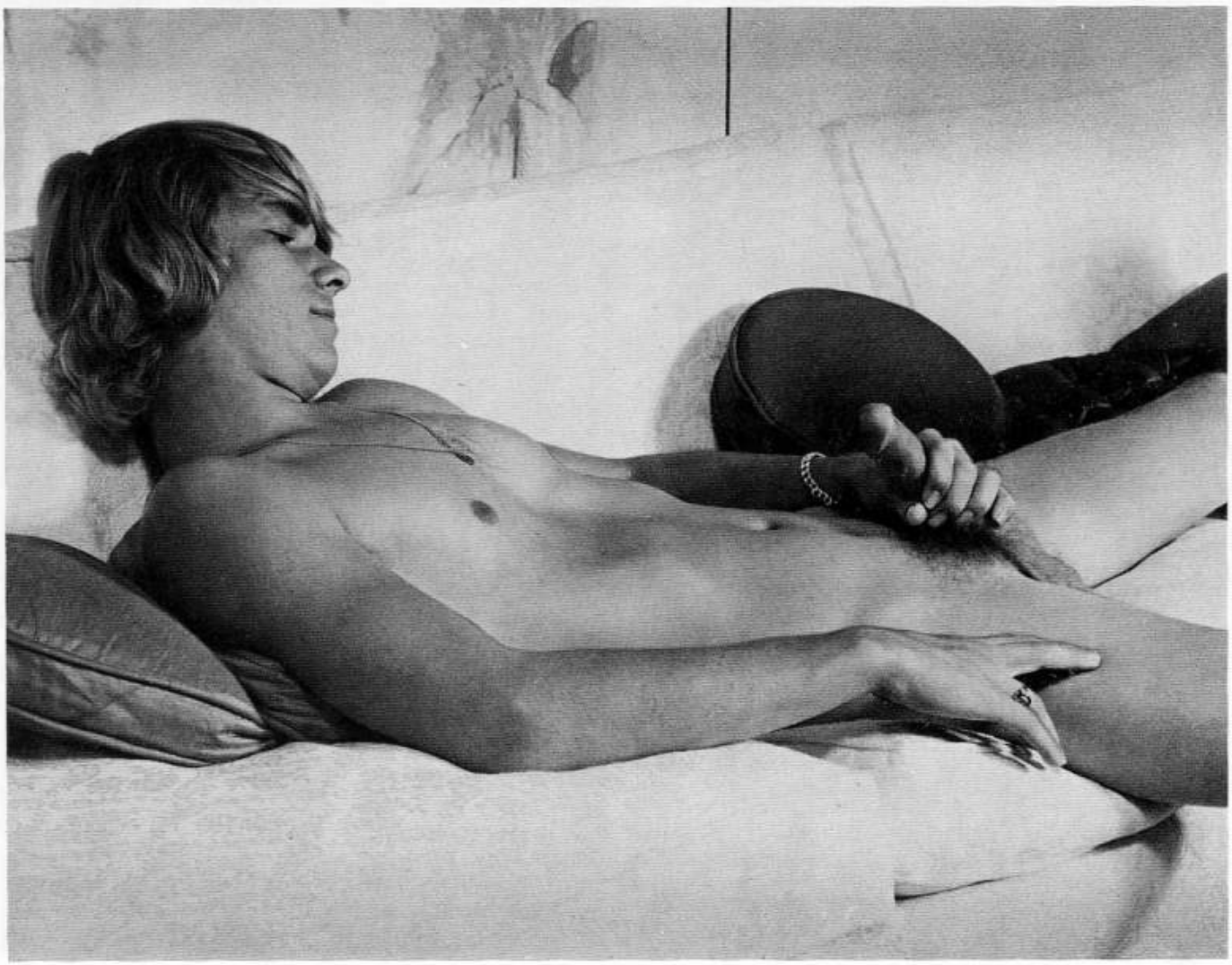
Gyms offer facilities ranging from just weights to steam rooms and pools. Of course facilities offered have a bearing on dues. If you can't afford them or the time to frequent a gym, you might want to work on your body at home. An initial investment in a bench press and some weights will do the job if you can discipline yourself into regular workouts. Workouts, incidentally, should come every other day, not daily. Muscles, which are constantly being broken down and built back up, need a day of rest between workouts.

If you can't afford equipment, you can still keep in shape with calisthenics at home. Simple routines involving sit-ups, leg-ups, knee-bends, etc. can do a lot towards keeping the body fit. If you are near a pool, there is no better body-building and toning technique than swimming. Playing tennis, bicycle riding (great for the legs), skiing, etc. are both fun and good exercise. Again, it's up to you and just how much emphasis you place on your body.

And don't believe the misconception that if you should build muscle and then stop, it will fall in middle age. Most experts will claim sagging only occurs to those guys who have made a career of muscle-building and are massively built. Those who merely want to keep in good shape need not worry.

Along with body-building, you should follow a good diet. The secret is not to starve yourself, but to have a well-balanced diet supplemented by daily vitamins. You might have to cut out sweets and pastries, but it's your body. There are any number of books on nutrition and health which are helpful.

And you don't have to be a youngster to start



Exercising to achieve a well-kept body may bring out the better aspects of narcissism—self love—in many gays.

Following a sensible program of regular body-toning exercise would be wise for any gay who enjoys an active sex life.

Gays often look on sex as a form of exercise. Anal sex, in particular, often requires considerable physical dexterity.

Many guys are turned on, while performing fellatio, by being able to look up at a firm, well-proportioned body.

working on your body. There is no age limit. Of course a man of 40 is going to have a rougher time of it than a guy of, say, 25, but there is no reason to let age make a difference.

It is easy to become obsessed with your body. Call it narcissism (love of one's own body), body freaking, whatever—there are those gay guys who let their obsession with bodybuilding become a guiding force in their lives. We've all seen them—the bodies beautiful who strut and parade around bars and streets so they can be ogled and admired—but never touched.

Many gays prefer from experience not to go to bed with a so-called muscleman. The most universal reason is that a guy in love with his own body will hardly have time to love anyone else.

It is the general consensus of opinion that sexually these bodybuilders are either very good or very poor—and few fall in between. Those musclemen who know the attraction their muscles can hold for other partners are conceded to be the best of sex partners. A steady flow of compliments can turn a gay muscleman into a torrid lover.

Those musclemen who are considered poor sex partners are those who become enchanted with themselves. They may prefer masturbation in front of a mirror to sex with a partner, or they might abstain from sex (believing it is bad for the body) and subsequently end up out of practice.

Like other gays, musclemen do not fit into any one mold when it comes to choosing their own sex partners. Some only find excitement in other developed bodies, while others prefer their exact opposites—those whose bodies are nowhere near beautiful. In such a case, an ego trip would obviously be involved.

There is also a widely-held belief that gays who build muscles are trying to compensate for something else they lack—mainly good looks or even penis size. There are, of course, no facts to either confirm or deny these beliefs.

Those "musclemen" for whom bodybuilding is a way of life—those guys who eat, sleep and breathe barbells at the cost of any free time they may have—are definitely in the minority in the gay world. They grind away in the gym for an extra inch of muscular perfection if only for the reward of a few compliments.

If extreme bodybuilding has its disadvantages, then controlled, moderate bodybuilding has its advantages—namely self-confidence, better health and better looks. There are countless gay guys, not obsessed with muscular perfection, but only with enhancing body lines, who train with weights. Usually they seek only to improve their appearance as a means of attracting others, of retaining normal

For lovers really excited by each other's bodies, side-by-side masturbation can offer occasional sexual variety.

muscular size and fleshing out pectorals, arms, calves, firming the buttocks and flattening the stomach.

Fortunately most guys see things in their proper perspective. As one gets older, other life values must be given priority, and time must be sensibly divided among all of the things which improve both the mind and the body. ●●●

SOURCES:

Churchill, Wainwright, Ed. D., "Homosexuality From Greeks to Modern Times," *Sexology*, October, 1969.

Parker, Bud, "Those Musclemen—", Q.Q. Magazine, Q.Q. Publishing Co. New York, 1970.

Sage, Wayne, "The Truth About Homosexuality," *Human Behavior*, Manson Western Corp., Los Angeles, 1972.

Physical attractiveness is important in tricking—and exercise helps achieve and maintain an eye-catching body.

Avoiding Entrapment

by Stephen Anderson

The wise gay knows that certain common-sense precautions can do much to assure that his name won't be appearing on local police blotters.

You might as well face facts—even with all the recent progress toward gay legal equality with straights, if you're a gay male living in this country, your chances of being arrested for a sex-related "crime" are much greater than a straight's. The recent U.S. Supreme Court's decision to uphold Virginia's right to prosecute even those consensual homosexual acts engaged in *in private* demonstrates just how far we have yet to go.

We all know the story. While heterosexual couples can hold hands and kiss in public, homosexual lovers in their right mind would think twice—and then think again—before trying the same thing outside a gay rights rally. While the straight male can go to a "singles" bar to make out, a gay male can go to a gay bar for the same reason and find himself a victim of entrapment. It's considered good macho fun for a straight man to make a pass at a pretty girl on the street; but gays are frequently arrested for "soliciting" if they approach another male in public.

The instances of such cases are endless and, frustrating as they are, they will continue to occur as long as laws designed to dictate the morals of others remain on the books. Obviously, even wherever the term "consenting adults" appears in the law, there is much room for individual interpretation. Social mores dictate attitudes and there are so many loopholes that a law enforcement officer hostile to gays can interpret the law to suit himself.

Homosexuals and the law has been a topic of increasing interest in recent years because of a continuing change in sexual mores. While law enforcement and judicial attitudes differ from state to state and city to city, the fact remains that homosexuals generally get the short end of the stick when it comes to equal rights with the heterosexual.

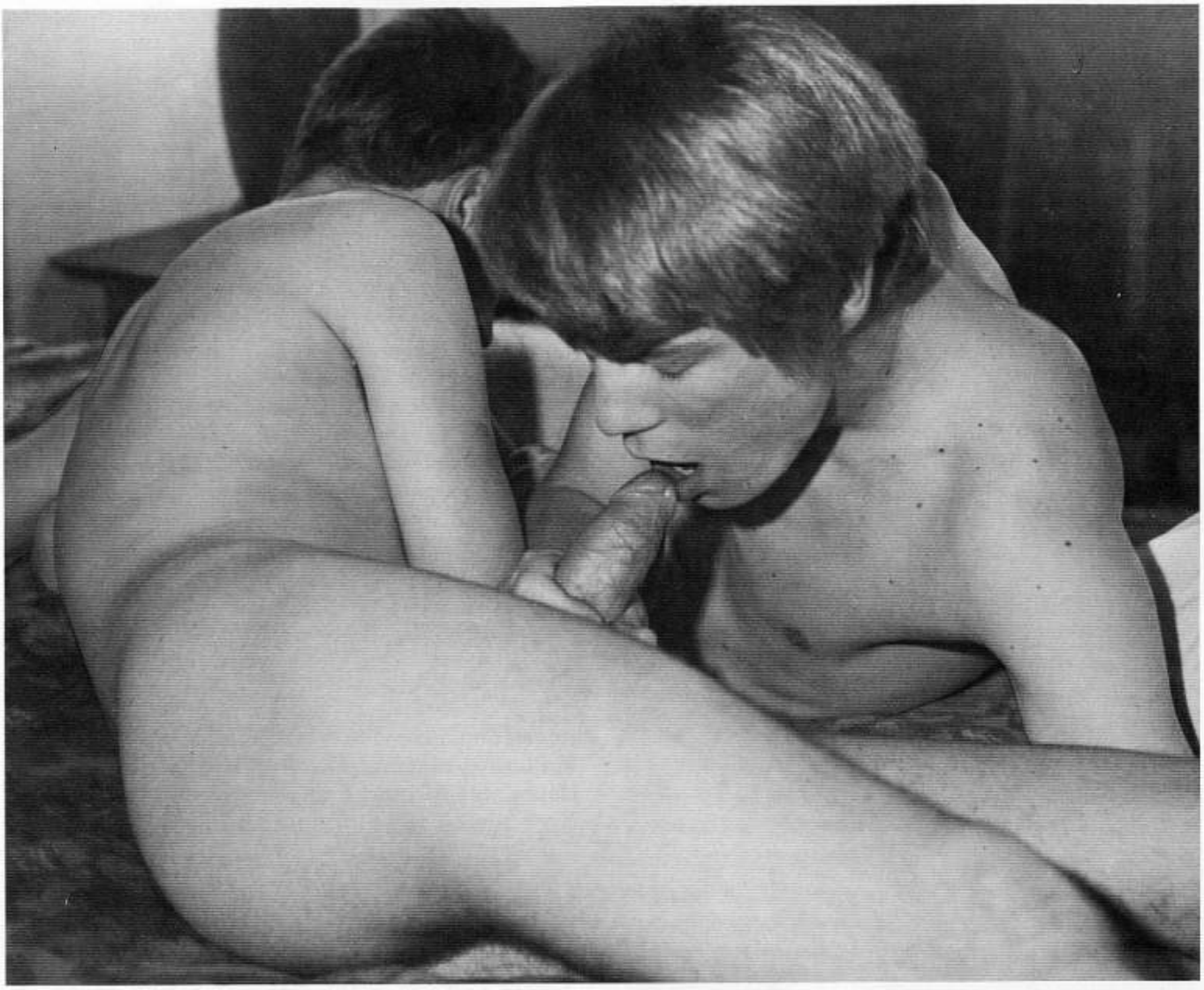
Efforts to change statute books which attempt to proscribe just what consenting adults of the same sex do with each other have succeeded in some instances (in Illinois, for example, homosexuals have at least technically had greater legal rights for years—California's so-called "Gay Bill of Rights" is one of the most recent additions to the list) but the process of change is slow. As long as the laws continue to work within a straight framework, homosexuals must be on constant guard against possible arrest and conviction for "crimes" heterosexuals need not worry about.

Just because you've never been arrested, don't assume it can't happen to you. It can and it might, so you owe it to yourself to become familiar with police attitudes and practices dealing with gays in your city. The best way to learn them is to ask other gays living in your area, or you might contact the nearest American Civil Liberites Union branch for information on what to do if you're arrested.

You also should have the phone number of a good

Even gay sex performed in private by consenting adults is illegal in some areas, but obviously few arrests are made.

To most gays, sex activity is a very private thing; few would consider performing anal intercourse in public.



Gays who enjoy mutual oral-genitalism find it generally far more comfortable to do it where they won't be disturbed.

lawyer with you at all times—one who handles gay-related sex offense cases. In most large cities there are several, and usually at least one of your friends knows such a lawyer. Don't wait until an emergency to get one—they seldom supply the yellow pages in jail.

If you're beginning to panic at this point, don't. Chances are you will never be arrested or need a lawyer to defend you, but it's wise to be prepared so that if something unforseen does happen, you'll be grateful you know what to do.

So what *do* you do if you are arrested? First, make sure that the person arresting you is really a police officer. Though he most likely is, there have been instances of phony cops "arresting" gays in compromising situations, and telling them they'll let them go for a certain sum of money. When you are arrested no doubt you'll be understandably upset, but try to keep control and memorize the officer's badge number—it may come in handy later.

Don't try to resist arrest—it will never be to your advantage. If you're arrested in a situation where there are other people around (as in a gay bar), try to get at least one witness who'll stand up for you. Or if you witness an arrest, do your part for the guy who's arrested. Just don't let yourself be intimidated—you have every right to a witness or to be a witness.

When you're arrested *you are required to give your name and address only*. Even if it is a relatively minor offense and the officer tells you that if you plead guilty you will get off with a light fine, volunteer no information other than your name and address. You have much more to lose by volunteering additional information than your heterosexual counterpart would. It has been known to happen, for instance, that a gay has lost his job by volunteering information on his place of employment. It's good to remember that there are very few judges around who would take the word of a homosexual over that of a policeman. Let your lawyer handle the other information.

Erotic art, which often caters to the bizarre, frequently features gay sex occurring in unlikely surroundings.

Obviously, if all gays would conduct their sexual affairs in private, there'd be no risk of offending straights.

As soon as you arrive at the police station for booking, insist on your constitutional right to a phone call. This is the time to use that lawyer's number you've memorized or carried around with you. If it's late, and you don't trust the lawyer's answering service, call a friend who's most likely at home and trust him to get you out.

Also remember to be on guard against certain standard interrogation ploys used by the police. For example, two officers may question you—one pretending to be hostile (or maybe not pretending), the other trying to be your "friend." As soon as the hostile one leaves, the "friend" might try to convince you to spill the beans.

Once you've been bailed out and the worst part of the ordeal is over (other than the bills) trust your lawyer to defend your rights. It's likely you'll get off with a fine and a probation period—but any way you look at it, that's better than a jail sentence.

Unfortunately, gays are the easiest targets for police who need "quota" arrests. And entrapment in public places is the method usually used. A knowledgeable gay can avoid arrest if he has some grasp of techniques used and strong willpower. Impersonal sex in the tearoom, in a parked car, or in the bushes at a cruisy park is tempting to many who desire nothing more than a quickie tryst, but it is also the easiest way to be entrapped and arrested.

Regardless of the motivation behind such impersonal sex in public places (the closet case who wouldn't have the nerve to go to a gay bar, the bisexual married man who wants a quick sexual encounter, the straight male who wants to be fellated) it does and will continue to occur. And as long as there are statutes against such encounters and law enforcement officials wanting to carry them out, arrests will continue.

Obviously if all gays would conduct their sexual affairs in private (where no straights might be offended) there would be few arrests, or for that matter little reason to even try to entrap. But it is also clear that this will not happen. In fact, some gays enjoy sex only when it is a dangerous, exciting encounter—a few moments unplanned and spontaneous with strangers they will probably never see again.

There are some cities which are less likely to entrap homosexuals. In New York state, for example, entrapment is now a crime. In San Francisco, which has a well-known large gay population, police (and public) attitudes are less hostile. But in some other large cities, the police force has consistently come under fire from the gay community for actively seeking out and entraping homosexuals. Again, it is best to familiarize oneself with the local climate as far as attitudes and policies towards the gay community.

The best advice is, of course, to participate in gay sexual relations only in the privacy of your own home

Larger cities now have predominantly gay motels, which offer both a sense of adventure and complete privacy for sex.

Closet cases often look for oral sex in public places—but the wise gay will insist on going somewhere less dangerous.

(or an established gay bath house), but if you must meet other gays in public places it is best to be on careful guard. Make sure that you are not conspicuous (if that's possible) and go to great lengths to find a reasonably private place to indulge in sex activity. Avoid public restrooms by all means—go somewhere else for your encounter. And sexual activity in a parked car, while it is a common occurrence, is both uncomfortable and dangerous—unless you're in your own closed garage and are just seeking a little variety in your routine.

If you find someone in public attractive, make sure the attraction is mutual before approaching him. Police often use young attractive vice officers dressed in plain clothes to entrap by inviting advances in places where gays gather. You can never be too careful.

Entrapment in gay bars is less frequent nowadays, but it does still happen. The technique is to attract you and get you in a compromising situation—usually offering sexual activity—and then arrest you once you're outside the bar. If you're perceptive, though, a few minutes of conversation should tell you whether the other guy is gay or straight.

The time has not yet come when society stops trying to tell consenting adults what they may or may not do sexually, and until that day does come, gays in particular should follow good common sense. Don't take risks. It may be fun to live dangerously, but it's not the best way. ●●●

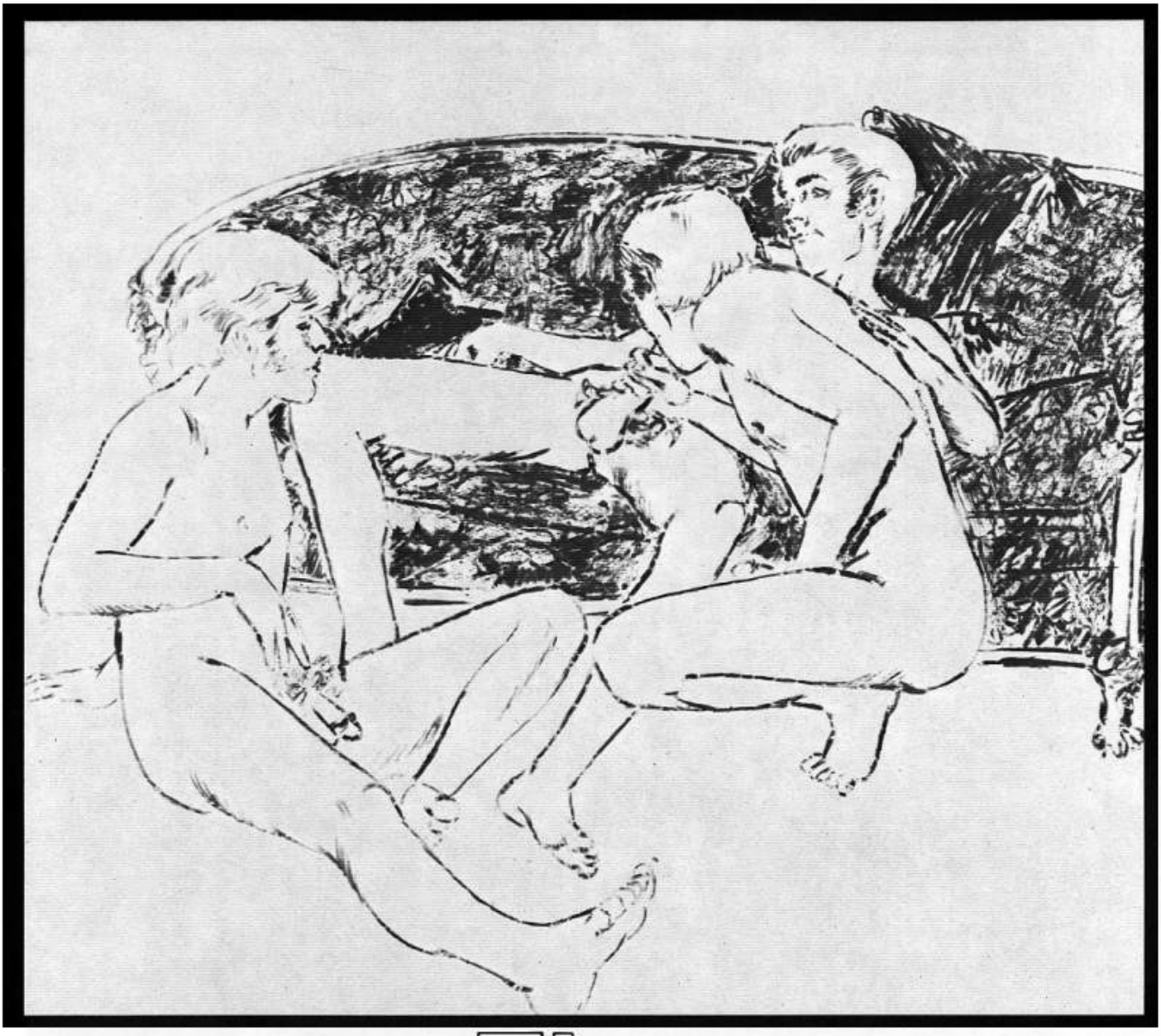
SOURCES:

Masters, R.E.L. *Forbidden Sexual Behavior and Morality,* New York: Julian Press, 1962.

Moreland, Nigel. *An Outline of Sexual Criminology,* New York: Hart Publishing, 1967.

Rodwell, Craig. "The Homosexual and the Law," *Q.Q. Magazine,* Q.Q. Publishing Co., New York: June, 1971.

For men, ejaculation is the peak of pleasure—but to risk arrest in seeking it borders on complete stupidity.



The WATCHERS And The WATCHED

BY JIM BOBSEN

WHETHER WE'RE AWARE OF IT OR NOT, THERE'S A LITTLE OF THE VOYEUR—AND THE EXHIBITIONIST—IN ALL OF US. HERE'S A LOOK AT THE VARIOUS METHODS GAYS USE TO INDULGE THEIR DESIRES TO SEE AND BE SEEN, SEXUALLY.

It's a rare gay who hasn't, at one time or another in his adult sex life, been involved in exhibitionism or voyeurism in some form. Some gays are regular participants in such activity as a matter of course—others are hardly aware of the role it plays in their own lives. But it's unlikely that anyone is totally free of its influence.

Ever since Kinsey reported that voyeurism was not limited to "perverts," but was, in fact, common among college level males and the so-called upper class, sexologists have admitted that such activity is actually widespread. The fact is, of course, that men who use erotic materials as a turn-on during masturbation surely number into the millions.

Three-ways and group sex provide unique opportunities for watching—and being watched—during erotic encounters.

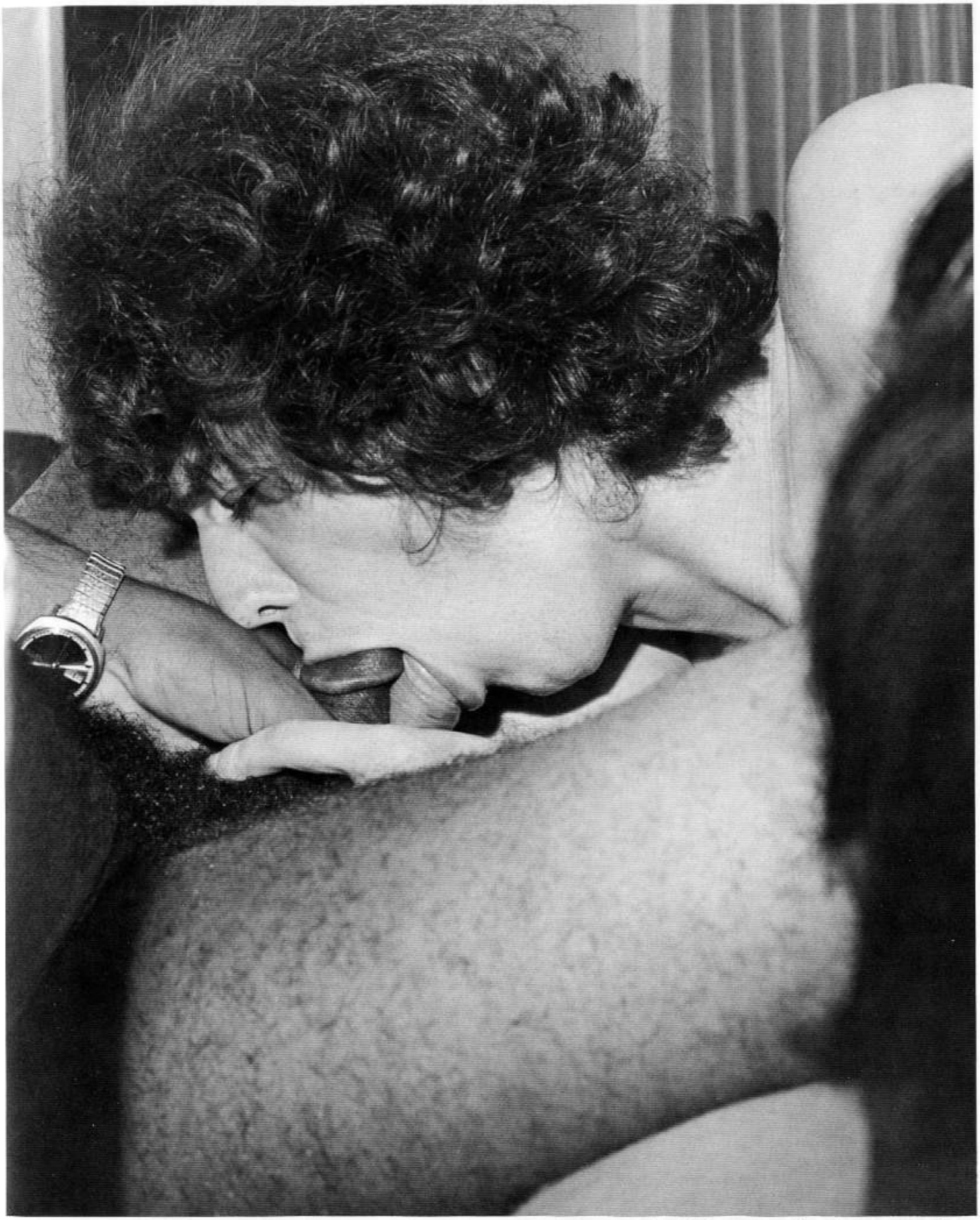
Gay erotic fantasies often center on observing—or participating in—such "exotic" forms of sex as "daisy chains."

While the term *voyeur* can easily be applied to almost anyone who has ever thumbed through an erotic magazine or gotten turned on by seeing a good-looking naked body, the term *exhibitionist* isn't as easy to apply. Voyeurism (which comes from the French word for "to look" or "see") is strictly defined as a condition in which an individual derives sexual satisfaction from viewing the sexual activity of others—either live, on film, or in magazines or drawings. Obviously, this definition applies to nearly every man, gay or straight.

Exhibitionism, the opposite of voyeurism, is defined as obtaining sexual pleasure through displaying the sex organs to another person or persons. Psychologists generally agree that there's a little exhibitionism, too, in all of us—particularly when we get the desire to stimulate a prospective sex partner.

Watch queens and J.O. ("Jerk-Off") artists are on the extremes of gay voyeurism and exhibitionism. Often the only way either one can have an orgasm is by masturbating either while watching someone else have sex or while being watched themselves. But the vast majority of gays fall in the middle ground, and for them exhibitionism and voyeurism only serve to add spice to sex.

The most common form of gay voyeurism is that of looking at explicit photos, movies, or drawings of men having sex. While such material can and often does serve a constructive purpose by demonstrating and teaching techniques and illustrating concepts, it also has an equally constructive entertainment quality. On the latter level, such materials are, perhaps, most often used to fuel the gay's fantasies during masturbation. Often, erotic gay material is used by sex partners as a prelude to their in-private encounters. And many gay parties-intended-as-orgies utilize gay stag films to "set the mood" for the ensuing festivities.



Fellating two partners at once would probably delight a gay exhibitionist—though the act is really rather impractical.

A true gay voyeur may prefer to remain on the sidelines of a three-way at first, letting his arousal build slowly.

At the point where he can no longer control his excitement, the voyeur may want to get into the action himself.

The male physique magazines of the 1950s and early 1960s have given way to today's nude (or almost nude) go-go boys in gay bars, whose appeal to the voyeuristic tendencies of the bars' patrons is rather obvious. In short, every gay who has ever turned his head to look at some stud on a street corner showing a large basket is indulging in voyeurism. And the guy who selects his cruising pants to accent his basket is displaying his exhibitionism.

Sexually, voyeurism surfaces for every gay male who enjoys and is stimulated by seeing his partner undressing; by every gay who enjoys having sex with the lights on, or in front of a mirror; by every gay who patronizes his local bath's orgy room. In all of these instances and in others too numerous to mention, voyeurism plays a large but often subtle role in enhancing the pleasure of sex.

By the same token, exhibitionism surfaces just as frequently as—and often goes hand in hand with—voyeurism. Without the exhibitionist, the voyeur would have little to watch; without a voyeur to watch him, the exhibitionist would be deprived of much of his enjoyment.

Sexually, exhibitionism is evident in the gay who wants his partner to undress him—or to watch him undress; the gay who compulsively—and dangerously—frequents tea rooms for sex; and the gay who makes himself the center of attention at the orgy or in the orgy room at the baths.

Both exhibitionism and voyeurism—generally on a refined scale—are almost always evident in any gay bar any night of the week, for the game of luring others or being lured (whether it be to the extent of causing an erection or merely wearing revealing clothes) most certainly involves everyone.

It could rightly be said that three-ways provide ample opportunity for both exhibitionism and voyeurism—and, indeed, for many, these aspects are one of the major attractions in troilism. It's virtually impossible, unless the room is pitch black, for three guys to be involved in sex and not have at least some space of time in which one of the three has the opportunity to observe the other two in action. Often, when a pair of lovers recruits a third party for a *menage-a-trois*, it ends up with one of the lovers getting his kicks by watching his mate have sex with the outsider.

Obviously, there are many gays for whom voyeurism and exhibitionism play only a minimal role in sex. It's been estimated that only about five percent of all males, gay or straight, are affected by voyeurism to such an extent that they will get themselves into risky situations or into violation of the law. Voyeurism is generally considered one of the most harmless of what are quaintly called "sexual perversions"—as long as the person being watched is either unaware of his invasion of privacy or is aware and likes it (which, of course, makes him an

Even though he may participate in whatever activity is going on, a true voyeur tends to remain somehow detached.

Gay voyeurism and exhibitionism are generally harmless extensions of sex fantasies all men have, but few act upon.

exhibitionist). The voyeur who goes overboard and enters another's premises to do his viewing illegally is asking for a sizeable helping of trouble. It is only when voyeurism becomes totally compulsory and the individual is incapable of having sex unless voyeurism is involved that it could truly be considered abnormal behavior.

Exhibitionism becomes socially harmful when it, too, becomes compulsive and offends others. If it involves indecent exposure in public, exhibitionism can bring up to a year in jail in most states. Though a gay exhibitionist's targets are other men, it is still remotely possible—especially in a society as sexually repressive as ours—for the person exposed to the exhibitionist's display to receive actual psychological shock.

For the most part, though, the exhibitionistic and voyeuristic tendencies gays possess seldom reach extremes. They are, instead, extensions of sexual fantasies which harm no one. Probably the majority of gays, for example, enjoy watching themselves being fellated—or looking up at the reactions of the person they are fellating. And anal intercourse in front of a mirror often adds a bit of erotic spice to a sex encounter.

As a rule, voyeurism and exhibitionism are most strongly felt during adolescence and teenage years—often into the twenties. It is, quite simply, a fact of life; a form of youthful curiosity. Voyeurism again becomes an influencing factor for many gays in their later years—which is why a good number of patrons of gay movie houses are unkindly referred to as "dirty old men."

Although it would seem that the ideal partner for the voyeur would be the exhibitionist, it doesn't usually work out that way. For the amateur voyeur or exhibitionist, such a coupling with an opposite would seem like a marriage made in heaven. But for the advanced voyeur and exhibitionist, relationships with one individual are not generally sought or entered into simply because it is in casual, illicit sexual trysts that such individuals obtain their greatest pleasure.

Of all the world's problems, exhibitionism and voyeurism are among the very least important, but they do exist, and they are a factor in most gays' lives. The wise gay puts them to good use in enhancing and expanding his personal sex horizons. ●●●

SOURCES:

Blake, Roger. *Encyclopedia of Abnormal Sex.* Chatsworth, California: Brandon House, 1965.

Kinsey, Alfred, et. al. *Sexual Behavior in the Human Male.* Philadelphia: W.B. Saunders Co., 1948.

Potts, Richard L., M.D. "The Compulsion to Expose Oneself." *Sexology,* Nov., 1968.

For some gays, giving in to their voyeuristic and exhibitionistic tendencies is a way to expand their sex horizons.

LOVERS: The Dream and the Reality

Bridging the vast gulf between what one wants and what is may not be easy—but without making the effort and succeeding, no relationship has much of a chance for long-term survival.

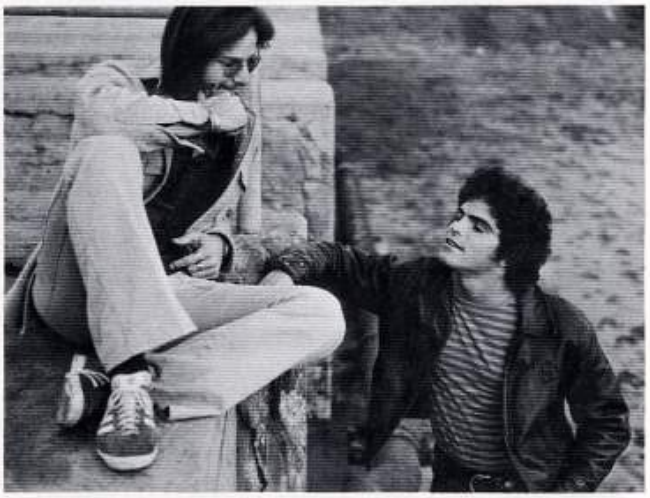
by Pete Hollister

To put the matter in its most simple terms, the reason that males who are homosexually inclined cannot form stable relations with each other is that society does not want them to.

Martin Hoffman, in *The Gay World*

Probably a majority of gays would take exception to the idea that gays *cannot* form stable relationships—and there is, in fact, ample evidence to refute the charge. But there is for nearly every gay a vast, unrecognized gulf between the dream of such a relationship and its reality—a gap which must be bridged solidly before even the possibility of a long-term relationship can be assured.

Gays, possibly even more than straights, live their lives under the shadow of what might be called the "Outsider Syndrome." Its primary characteristic is a deep sense of being *alone;* of not belonging. (And, indeed, gays are raised as "outsiders" in a straight society.) For many gays, the "Outsider Syndrome" is also comprised of a mixture of romanticism and of longing; of a need to belong and a need to share—of an almost desperate need to *not be alone*. This desperation often drives gays blindly from affair to affair, creating untold amounts of frustration which need not and should not exist.



Gays have a tendency to get right to the basics of sex, without first taking the time to get to know each other.

Single gays tend to look at their married friends with envy, and ask themselves, "Why can't *I* have a lover?" And many married gays, when the too-brief time of total bliss is past, tend to look at other lovers and say, "Why can't *my* relationship be like that?" The answer, of course, lies in the gulf between the dream and the reality.

Let's start with the beginning—the meeting. It may be in a gay bar, through friends, or on a beach. Those who believe in "chemistry" will say that's what does it—an immediate, almost visible spark of physical and/or (though less often) emotional attraction. Many gays, lovingly nourished since childhood—as are all males—on a steady brainwashing diet of "Queers . . . lousy faggots . . . limpwristed pansies . . . fruits," etc. ad nauseum, develop such a negative opinion of themselves that they are often honestly astonished to find that

Because both are men, sex for male gays often reaches heights of erotic enjoyment which are difficult to sustain.

anyone might possibly be attracted to them. When two such gays meet, there is frequently an immediate sort of transference, in which each projects onto the other the embodiment of all his fantasies. ("*This* is—please, God—Mr. Right. He will be all the things I've always looked for, and he will love me, and we will live happily ever after.") The new partner, in short, *is* the dream. Unfortunately, he is also the reality.

Being men first and gay second, gays tend to get right to the basics—sex. Sex is, for many men, both straight and gay, an elemental form of communication. Unable to express their loneliness verbally, gays often find that having another human being to hold onto, to caress, and (because men strongly associate—and often confuse—sex and love) to share sexual intimacy is, in itself, deeply satisfying. For many, the lover's body becomes inseparable from the projected fantasy. To take a lover's penis into one's mouth, to enter him anally (or vice-versa) is, simplistically, the most elemental form of belonging—for in such acts, two human beings are, truly, physically, united.

While such moments of intimacy are the high points of life, it is a perversity of human nature that high points are just that—*points;* they cannot be sustained indefinitely. And it is here, for many gays, that the troubles begin. Because the initial stages of any gay relationship are often made up of a series of emotional and sensual peaks (here, after all, *is*—maybe—Mr. Right), there's an inevitable sense of letdown when the peaks become less frequent or farther apart, and the realities of day-to-day living begin, simultaneously, to intrude themselves.

Perhaps one of the biggest of all problems—or potential problems—for gays looking for a lasting relationship is the inability or the unwillingness to differentiate between sex and love. In *The Homosexual and His Society,* the authors note that the "homosexuals' tendency to fantasize in daydreams and reveries is above average . . . One is supposed to 'fall in love' rather than grow into it. One is supposed to leap into it rather than make the necessary effort, take the time, and offer the personal sacrifices that are essential to the cultivation of enduring friendships and loyalties."

In short, expecting tonight's trick to turn out to be instant Mr. Right is, at the very least, impractical—and the more intent the individual is to make this *be* true, the less likely it is to happen. Lovers simply do not arise, full-blown, out of the sea. A love relationship must have time to develop and grow. The stronger its foundations, the better its chances to

The ability to share—to both give and take in all areas of sex—is an invaluable asset to long-term relationships.

Perhaps the majority of gays seek a permanent lover not merely for sex, but for the feeling of really belonging.

Most gay couples involved in long-term relationships work out sexual patterns to suit their own specific needs—and gays tend to be far more versatile, sexually, than most straights imagine. Oralism and analism are, undoubtedly, two of the most common forms of gay sex, but each act has myriads of possible combinations and variations to keep the relationship exciting.

Both partners may be experts at sex, but sex alone—no matter how good—cannot sustain a relationship for very long.

To touch a lover's body during sex, to explore it and caress it is, for many gays, a basic form of communication.

survive. This is, of course, a disconcerting thought to gays who want a lover NOW, but it is part of the reality of life.

But why should such things be important, anyway? What makes gays feel they "have" to have a lover? *The Homosexual and His Society* observes: "Because of the tremendous pressure on each member of our society to combine love and marriage, to regard sexual monogamy as ideal, mature, and good, and promiscuity, impermanence, and fornication as bad, homosexuals often form a permanent quasi-marital relationship with a person of their own sex." Since the only model gays have is heterosexual marriage, they often try to duplicate it—not always successfully.

Whereas heterosexual marriages are made up of two very basically different individuals who, being of different sexes, never do really understand one another, gays have both the advantages and the disadvantages of knowing each other too well. "Each knows," as C.A. Tripp states in *The Homosexual Matrix*, "where to sink the knife."

"Their similarity permits them an easy, quickly perfected intimacy," Tripp observes, "—a supercontact that may allow them to touch the stars but

which soon hurdles all the barriers on which sexual fascination depends. . . . Unless the partners take certain special precautions, the erotic side of the male relationship usually descends to critical levels within five to seven years."

Gays are, as Tripp and other sexologists have noted, relatively intolerant of any kind of emotional clash with a lover—and aren't particularly good at dealing with such problems. Because there are no legal ties, it is therefore far easier for many couples to simply break up rather than to take the time and devote the emotional energy necessary to work the problems out. A gay couple entering a relationship fully aware of the potential problems that will have to be faced—and with the willingness to face them—has made the first move to bridging the gap between the dream and the reality.

Rightly or wrongly, the cornerstone of most gay relationships is sex—indeed, in the majority of short-term affairs it is often the *only* base for the relationship. Straights seem constantly astounded by the revelation that sexual role-playing is *not* the primary foundation of a gay union—though many gays do follow the heterosexual pattern right down the line.

The sexual repertoire of perhaps the majority of individual gays is fairly broad, and when entering into a relationship with another gay, there is usually a fair amount of adaptation, adjustment, and expansion of experience. Gays are not immune to sex hangups, however, and overcoming them—or adapting to them—can be one of the first confrontations with reality in a relationship. The problem is, in fact, often compounded, since it's not unusual for

A gay who doesn't derive much physical pleasure from anal intercourse may still enjoy it because his lover does.

To observe a love partner's ejaculation and be pleased for and with him is an example of true sexual communication.

both partners to have sex hangups that need working on. Each individual, therefore, has to have the willingness and the patience to work not only on his lover's problems, but his own.

Obviously, the more versatile both partners are, sexually, the better off they're likely to be. But if one partner insists on one specific role or act to the exclusion of all others—even if his partner is, at first, willing to go along with it—trouble lies on the horizon. Each couple will develop their own sex pattern to suit themselves. If one partner prefers taking the dominant role in anal intercourse, and the other prefers the passive, fine. But if the decision is based on insistance and demand rather than on mutual agreement, both partners had better sit down for a long, long talk.

"I don't particularly enjoy getting screwed," Bob G., a friend of the author, admits, "but every now

and then Glen wants to, so we do. I don't really get *any* physical pleasure from it, but I really get off on making Glen happy." For Bob and Glen, flexibility is the key. They've been together seven years now—the "critical" period, according to Tripp—and apparently have made the necessary adjustments to keep their relationship going indefinitely.

"When we first got together," Glen says, "we swore to be faithful, sexually—and by and large we have been. But we've both been around long enough to know that we're both male and human, and we've both tricked a couple of times. Not often, and we never rub each other's nose in it. We're not, like some couples we know, into three-ways, or little month-long flings. We really work at trying to keep each other happy—in bed and out—and the way we do things might not be the way other people do it. But it works, for us."

Bob and Glen are lucky in that they have bridged the gap between the dream and the reality fairly well. The trouble with reality is that it is seldom as pleasant or problem-free as we would have it. Gays,

Lovers must resolve such basic questions as whether or not one *has* to be dominant or passive in anal intercourse.

as a group, tend to place too much importance on sex and its role in gay love. Almost without exception, long-term relationships are marked by a logical adjustment to the fact that sex assumes more realistic proportions to the other values in a love relationship. *The Homosexual and His Society* notes that, "although it is difficult to separate love and sex in the way of life of the heterosexual majority, the distinctions are clear once the actual happenings are traced. Among homosexuals, the separation between love and sex is even more complete in actual practice, but the belief in their unification is held onto with greater tenacity."

Because so many gays are, thanks to lifelong negative conditioning, emotionally insecure and subsequently so desperate to *belong* and to have someone who belongs to them, jealousy is probably one of the greatest factors in the break-up of gay relationships. Straights generally view this fact with a casual "Well, what do you expect from *them*?" attitude, not realizing that it is precisely because gays have always lived with the Outsider Syndrome that they are more vitally concerned than most straights with *belonging*. And it is for this reason that gays are more traumatized than perhaps they should be by the idea that they might lose what tenuous grasp they may have on being part of someone else's world.

Straight sexologists frequently look on the "promiscuity" of gays as being merely an extension of the human male's tendency to wander, to make new conquests, and this is undoubtedly partly true. But again, the Outsider Syndrome plays a vital role. Gays often need constant reassurance that they are not as unattractive and worthless as society has always told them they were—a fact that having a lover does not always change. Therefore, even though a gay may have the world's greatest lover,

Even if both partners delight in a specific sex act, caution must be taken to avoid the threat of sexual boredom.

Anal intercourse is, for many gays, far more than sex—it is a physical, literal way of being "joined" to a lover.

the temptation to wander is often there. Both partners in a love relationship would do well to keep this in mind, and to recognize it as a potential—but not always inevitable—problem.

Sexual fidelity can and does exist, but it doesn't necessarily come with the territory. Long-term, stable gay relationships do and can exist. The fact is that they often exist in comparative anonymity. Single gays on the bar-and-bath circuit seldom encounter many long-term lovers, but that doesn't mean they aren't there.

This, then, is the dream: to have one person with whom you can share love. It can also be the reality, if you are truly willing to work to make it so, and can find someone who wants to work with you. It is not and will not be easy, but it can happen. ●●●

SOURCES:

Cory, Donald Webster. *Homosexuality: A Cross-Cultural Approach*. New York: The Julian Press, Inc., 1956.

Cory, Donald Webster, and John P. LeRoy. *The Homosexual and His Society*. New York: The Citadel Press, 1963.

Hoffman, Martin. *The Gay World*. New York: Basic Books, Inc., 1968.

Karlen, Arno. *Sexuality and Homosexuality*. New York: W.W. Norton & Company, Inc., 1971.

Tripp, C.A. *The Homosexual Matrix*. New York: McGraw Hill Book Co., 1975.

Weinberg, Dr. George. *Society and the Healthy Homosexual*. New York: St. Martin's Press, 1972.

Body Language in Cruising

by Dave Elliott

Here are some practical clues to figuring out what a potential sex partner will be like in bed—before you get him there.

When two men find themselves alone together for sex, the more they know about each other's erotic needs, the better.

What gay hasn't wished he could tell a potential trick's sex preferences just by looking at him? And how many times have two seemingly compatible guys gone home together only to end up on opposite sides of the bed? "Too many times," most gays will quickly answer.

How do you know, then, just who wants to be passive and who wants to be active and, for that matter, who doesn't care? More often than not, outer appearances can deceive. Almost all of us, at one time or another, have encountered the super-stud type who rolls over on his tummy as quick as the lights go out. Or even more surprising, the effeminate-type who turns the tables and practically scorches the sheets with unbridled passion. Clothing, hair style, how deep his voice is and what he's drinking are a good place to start, but they may also frequently give wrong impressions of just what he's like in the sack—it's like trying to judge a book by its cover.

How then, *can* you tell? One answer may very well be "body language." The way we sit, gesture, hold ourselves and the complete image of what experts refer to as kinesics—the study of communication through body motion—all of these things can reveal to the informed observer which guy is most likely to be active and which may tend to be passive.

Although kinesics has only recently been considered a valid tool of social scientists, it's ironic that gays have known for years as rules of thumb what experts are now calling new findings. This is probably because we've always conducted our own sort of social-psychological research—called cruising.

Cruising is really based almost totally on what the scientists call non-verbal communications. In many cases such body language gives a perceptive homosexual insight into just what a potential trick is saying—without actually speaking a word.

Consider, for example, the fellow at the end of the bar—the one clutching the beer bottle by the neck. He's facing away from the bar with his torso thrown back casually against it and his elbows propping him up. His feet are probably placed a good twenty inches apart and his pelvis arched out. In addition, one knee may be crooked behind with the foot caught on the bar rail.

When he isn't leaning, he stands with his thumbs in the belt loops of his pants—one hand inevitably resting near his crotch. He rarely gestures, occasionally nodding to a friend. If he is a little older, he may consciously attempt to keep his belly sucked in and there is relatively little tension in the facial muscles. When he walks, he takes long strides with his pelvis slightly rolled back and his arms swinging freely. He may even swagger a bit. But there is definitely an air of detachment about him—military masculinity and a hungry sort of sexuality.

If a gay insists on taking one specific role in anal intercourse, understanding body language is important.

If he's sitting, he's probably in what is called the "broken-four position," with one ankle on the other knee.

On the other side of the coin, we have the limp-wristed fellow, who usually sends out (without realizing it) several feminine gender signals. These might include crossing his legs when he sits, folding his arms across his chest or resting the elbow of one arm in the upturned palm of the other. He often fusses with his hair, or straightens out imaginary wrinkles in his clothes, which are known as "courtship gestures."

When standing, the same guy may place his hands on his hips, or strike a pose holding his drink—his pinkie finger usually crooked unless he is deliberately trying to suppress it. In addition, his facial motions are animated and his gestures often busy.

If the fluffy-sweater-type has to pick up something off the floor, he bends his knees and squats, but the levis and leather number will bend over from the waist. Similarly, looking at his fingernails, the "fem" type will thrust his palm down and out and examine the back of his hand while the other guy will extend his palm upwards and curl his fingers over it.

What if he doesn't fit either extreme—that is, a stereotyped butch or fem—and you want some indication of his sex preference? Well, there are several things to watch for. In the first place, if two or more guys enter a place together, the more active individual in the group will generally open the door for

Body language is most obvious in "butch" and "fem" stereotypes—you can be pretty sure who'll take which part.

the more passive individuals. Further, the aggressive guy will be more likely to carry the conversation, or go to the bar for drinks. Unless he's the strong silent type who usually is alone, anyway.

Watch the number you've got your eye on: Does he sip his drink through a straw or swig beer from the bottle? Does he strike his match towards him in a quick, firm stroke or away from him with a sweeping gesture? If he plays pool does he hold the cue stick like a shotgun or a feather duster?

But it should be remembered that comparing the two extremes—"butch" and "fem"—one has to take into account that they are only rough examples. Students of body language would be quick to point out that they could easily be misinterpreted. It might be necessary to take into account each man's cultural, social and economic background plus the social situation at that moment. In other words, body talk is not a frozen set of gestures. We continuously adjust, consciously or not, to the social situation.

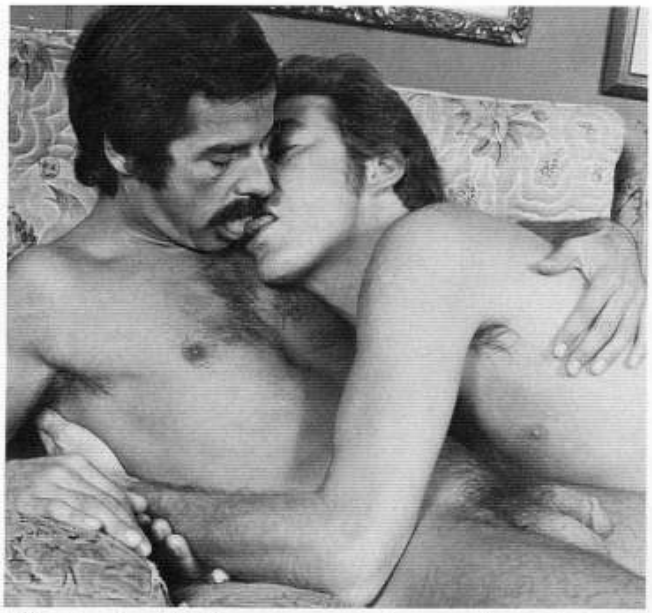
For example, the butch-appearing gay guy, when finding himself in a "faggoty" bar, may forget his customary conservative restraint and flop his wrist along with the rest. Similarly, the same guy walking into a leather bar may quickly assume a stud pose and display super-butch behavior.

Social psychologists have known for quite a while that proximity to a compatible stereotype will heighten mutual characteristics. The sophisticated, upper-middle-class Negro, for example, when finding himself among a group of lower-class blacks, may adopt a stereotyped slouch or a "soul strut" to fit in with the crowd.

It has been demonstrated that groups of people frequently mirror each other's posture. Half a dozen gay guys shooting the bull at a cocktail party, for instance, more often than not will have their limbs arranged in an identical way. When one shifts his body, the others follow suit. If they share the same attitudes on the topic of conversation, their body talk is in harmony.

In groups of just two or three persons, if everyone shares similar attitudes, they may smoke cigarettes in unison. The synchronized puffing is an extremely sympathetic body language and accordingly a sign that a courtship ritual may be in progress.

Many of the "gender signals" of most American homosexuals are the same as for heterosexual males. While they may be exaggerated or repressed, depending on the gay guy's personality, most scientists regard "gender signals" as learned behavior, not something inherited. For example, as children we are taught that men open the door for women. Rules of etiquette may appear arbitrary and baffling, but they are as much a part of each culture's socialization process as learning a language. Gays who do so automatically may well be indicating that they will be masculine in bed, as well.



"Gender signals" of most gays are the same for straights—a sexually passive guy will usually give definite clues.

In Latin America, with all its emphasis on machismo, it's perfectly appropriate for men to cross their legs. Arab men close their eyes very slowly, and in Europe men wear tight pants and pointed shoes. If an American male were to do these things, he would undoubtedly be regarded as "strange" or "affected."

Studies of male-female "courtship signals" suggest characteristics that also apply to gay guys. One research project, for instance, found that readiness to court is first visible in heightened muscle tone; each partner holds himself more erect and any amount of sagging or slouching decreases. Skin tone often becomes flushed or pale. Long looks are exchanged. While women preen and straight guys groom their hair or adjust their tie, gay guys in similar courtship situations may light a cigarette, suck in their stomach, or readjust the bulge in their pants.

Kinesicists note that words convey only about a third of a person's meaning when he is communicating. And anybody who's ever carried on a conversation with an animated Italian will attest to that. "Tie an Italian's hands behind his back and he can't talk," may be an exaggerated, but perceptive, observation. Gays whose ancestors are from Southern European countries are more inclined to gesture during conversation than those from Scandinavia or the British Isles. And gay Americans of German descent probably practice a nondemonstrative, more rigid behavior in keeping with a more strict cultural heritage.

But regardless of their ancestry, most American homosexuals use small movements of the head, eyes, hands or shoulders to accompany specific pronouns. When a gay guy says "I," "we," "me," and "us," the motion is inward towards his body. When

Most gays have run into the butch-acting super-stud who throws his legs in the air the minute he's in bed.

speaking of the future—"We're going"—the movement is forward; of the past, inward.

It should be kept in mind though that body language as a science is still too imprecise to offer any sweeping generalizations, and kinescists have yet to get around to studying homosexuals in depth. They might learn a lot, because more than any other subculture in contemporary American society (except possibly the mute) homosexuals know how to use and observe body language to its fullest extent. They have to. It becomes second nature to nearly every gay who leads an active sex life. The arch of an eyebrow, the sly smile, the flex of a muscle, the snuffing out of the half-smoked cigarette—all can be revealing gestures of sexual desire to the guy who spots them and can interpret them.

The gay who places too much emphasis on revealing gestures may be making a mistake, though. He may attempt, through observation, to classify everyone he sees. And he is back to judging a book by its cover. There are always exceptions to the rules. Remember the fluffy-sweater-type who turns the tables once he gets his costume off and comes on like gang-busters. The guy who has adopted behavior and dress appropriate to his favorite watering hole may be nothing like that once he gets home—he may only be adjusting to the social situation he finds himself in.

So don't let first impressions turn you off to someone you find attractive. Give him a chance, talk to him, to discover how close you were to guessing what he's really like.

Likewise, the gay who worries so much about his own image and gestures—where he puts his hands, how he stands, how he holds a cigarette—is going to find he'd have a better time staying home alone. How can he be relaxed if he's worrying how others are interpreting his gestures? And face it, more often than not it's the relaxed guy—the one whose smile is friendly and warm—who's going to spend the night with somebody.

The best advice is to be yourself. Wear what you're comfortable in and frequent places where you fit in, not stand out. If you have to put on a costume and act out of character to fit in, you're only fooling yourself. ●●●

SOURCES:

Henning, Alan, "Body Talk," *Q. Q. Magazine*, Q. Q. Publishing Co., 1970.

Hoffman, M., "Homosexuality," *Psychology Today*, July, 1969.

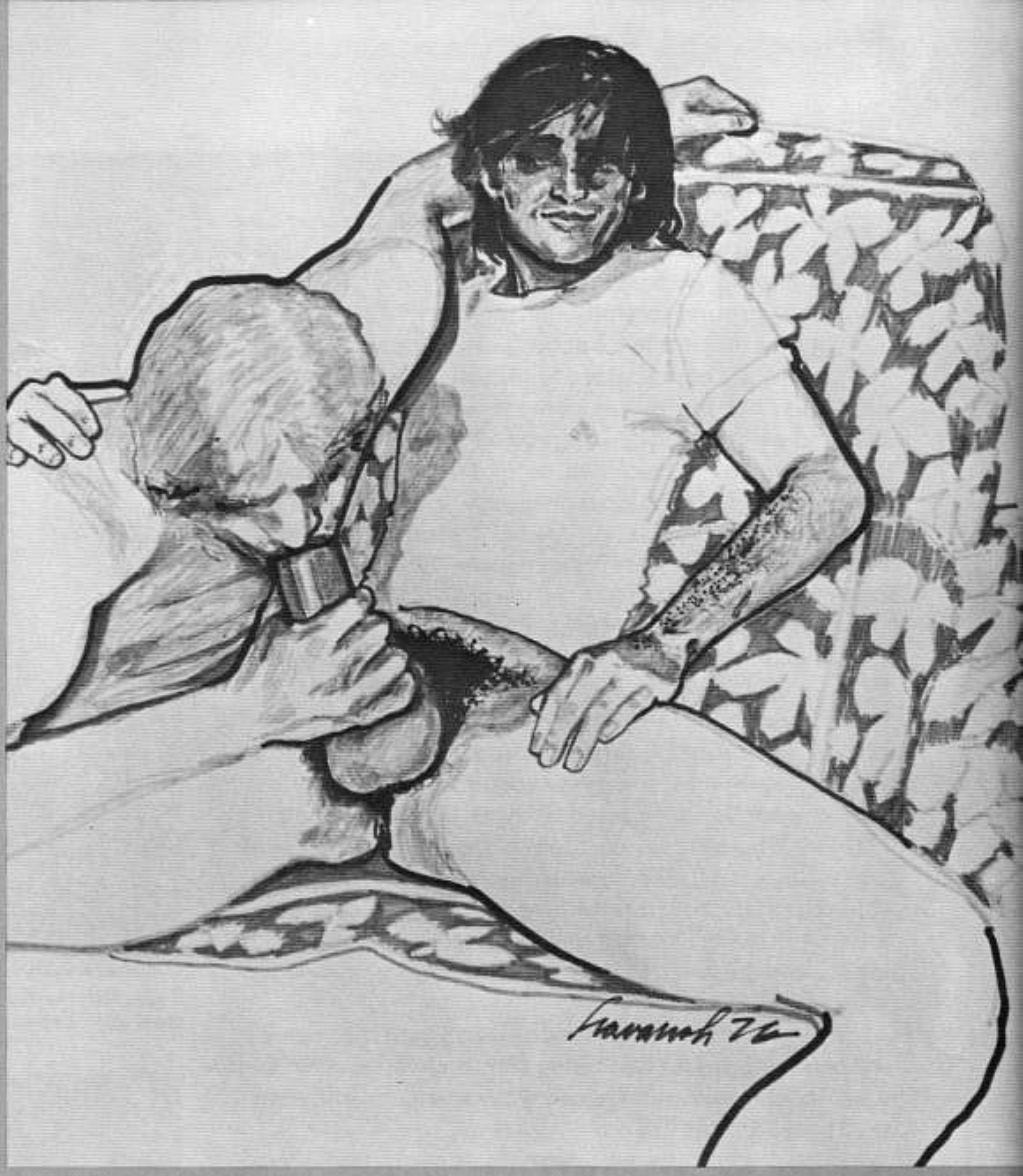
Kinsey, A., et. al. *Sexual Behavior in the Human Male*. New York: Saunders, 1948.

Masters, William E., M.D., and Virginia Johnson. *Human Sexual Response*. New York: Little-Brown, 1966.

Regardless of their favorite form of sexual expression, most gays become adept at interpreting body language.

Body language may offer clues which can add to the pleasure of any sex encounter, whatever form it may take.

Gay artists, like most gays, don't take kindly to macho types who like gay sex but denounce gays.



Whatever happened to the good old days when gay was gay and straight was straight? A lot of "Me Tarzan" types get their sex kicks from gays but deny any homosexual interest. Closet cases, you say? Perhaps, but read on....

THE SLIGHTLY-BENT ARROW

by Mike Miller

The lady doth protest too much, methinks.
Hamlet

The author was recently privileged to help a psychologist friend employed to interview, by questionnaire and in person, a select group of professed intellectuals to determine whether there is any correlation between intelligence and the enjoyment of sex. The survey was never completed, due to a lack of funding, but from the information accumulated, some very interesting facts emerged. One thing strongly indicated by the replies was that, while intellectuals may or may not have more fun with sex than anyone else, many of them live in some very peculiar closets.

One of the questions asked of the respondents—all of whom were supposedly straight—was to relate various specifics of their homosexual behavior, if any. While all the male respondents were more than willing to discuss the most intimate details of their personal sex lives, an astonishing percentage did not even recognize their own gay tendencies even when they appeared.

Not that such individuals perform gay sex acts without conscious knowledge. They perform oral and/or anal acts, to orgasm, with other men, all right—it's just that they see nothing homosexual about these acts! Their secret is that they do nothing but relax and let the other person do the job in matters of oral sex, and in anal sex they're always the

ones to do the penetrating. When manual matters are being attended to, they are only acted upon. They never touch the genitals of the sex partner. They are, for all practical purposes, the quintescence of what gays call "trade."

Some such men may confine a good percentage of all their sexual activity to other men, yet would be outraged at even the suggestion that any homosexuality on their own part was involved. Here are just two such cases:

Carl G. is 37, married, in a relatively high income bracket, and the possessor of two university degrees. He is a professional man presently practicing law in the city of Los Angeles.

Carl acts, looks, and brags like a man who is 200 percent butch. Anyone who shows the slightest interest in the subject is regaled with lurid details of how he regularly brings his wife to multiple orgasms. He also strongly maintains that he has never, in all the years of their marriage, "betrayed" her with another woman. He is proud of boasting that she is "woman enough" for all his needs. That she may be—for all his *female* needs.

When asked to list his homosexual experiences on the questionnaire, Carl put a check in the "None" column. This meant that never in his life had he ever

As long as they just lie back and don't do anything overt, semi-straights can convince themselves they aren't gay.

A man who thinks he's totally straight may seek out oral sex from gays and never consider what it implies about him.

been sexually intimate with a man. Carl holds an interesting idea of what constitutes sexual intimacy.

In the personal interview, he freely admitted to an almost lifelong series of occasions in which he has been fellated to orgasm by men. He also detailed several instances in which he had practiced anal sex with men. (In all of these anal cases, he had been the one doing the "fucking." Never had the reverse situation been true.)

Carl's marital history revealed that his wife regularly fellated him to orgasm. They practice anal sex together. And they regularly play a little game in which she stimulates him manually to orgasm—usually in darkened theatres or other crowded places. They both consider this last act particularly erotic.

To Carl, being fellated is a *heterosexual* act. Fellating, the reverse action, can be heterosexual or homosexual, depending on the gender of the performer. The same holds true, at least in his opinion, for anal and manual intercourse. So long as Carl does nothing overt to arouse his male partner, he is firmly convinced that he is "innocent" of any taint of homosexuality.

It wouldn't take a psychologist to point out that

Having anal intercourse with another man is acceptable to some "straights"—but only if they're "the one on top."

Some closet queens will, occasionally, reciprocate in gay sex, but "bent arrows" could not conceive of such a thing.

Carl is a closet queen of the first magnitude but that, like many closet queens, he avoids feeling guilt by totally refusing to accept the implications of his behavior. Happily, Carl is not of the "show-me-a-fuckin'-fag-an'-I'll-kill-him" school, as are too many of his closeted brothers.

In some ways, Carl's refusal to see his actions as being gay is of definite benefit to him. He loves his wife, and has no desire to betray her. In this he is, truly, heterosexual. *And so long as sex acts with men satisfy his need for variety,* he can quite probably go through life secure in the knowledge that he has never committed technical adultery. If his wife ever asks him if he has done so, he can truthfully answer in the negative.

Mark K. is 40 and has never married. Like Carl, Mark is an attorney. Tall and strikingly handsome, Mark appears at least six or eight years younger than his actual age. He has quite a reputation as a cocksman—a reputation he cherishes and does his best to maintain. He goes out of his way to be seen in the company of beautiful young women, any one of whom could undoubtedly attest to his prowess in the bedroom. There has never been—or so Mark sincerely feels, though realistically he is in no position to know—the slightest suspicion on the part of his friends or acquaintences (or, for that matter, in his own mind) that he is anything but totally heterosexual. In his questionnaire, Mark denies any homosexual acts, but in the personal interview a different picture arises.

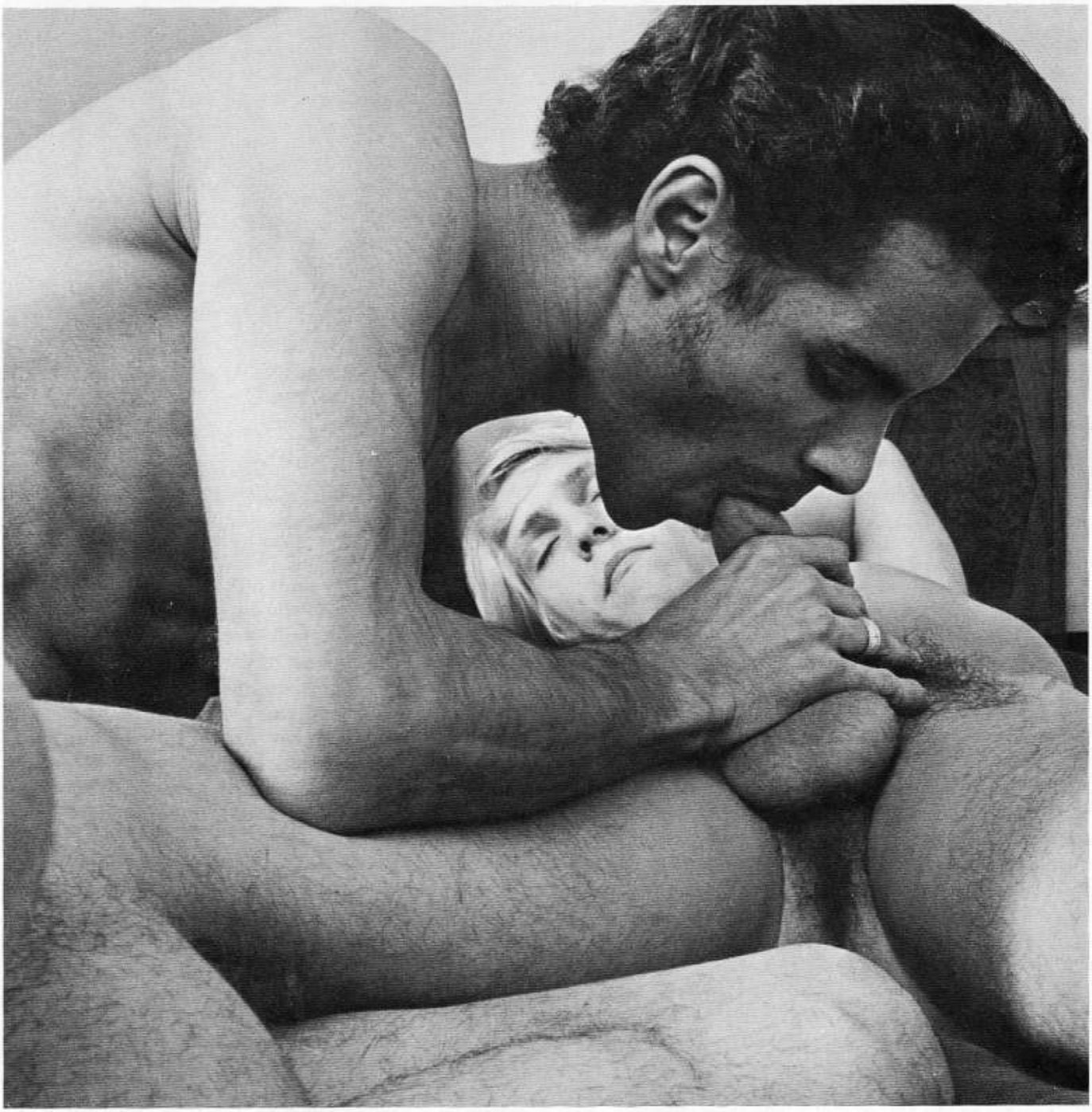
Mark freely admits to having been "sucked off" by men on numerous occasions. He is, in fact, frequently unable to reach orgasm by other means. Unfortunately, many of the women with whom he is sexually intimate are unwilling to perform this service for him. Often, Mark will fake orgasm during intercourse, having learned to contract his penis spasmodically while demonstrating intense feelings which accompany climax.

Mark usually resorts to masturbation after unsatisfactory heterosexual intercourse. Occasionally,

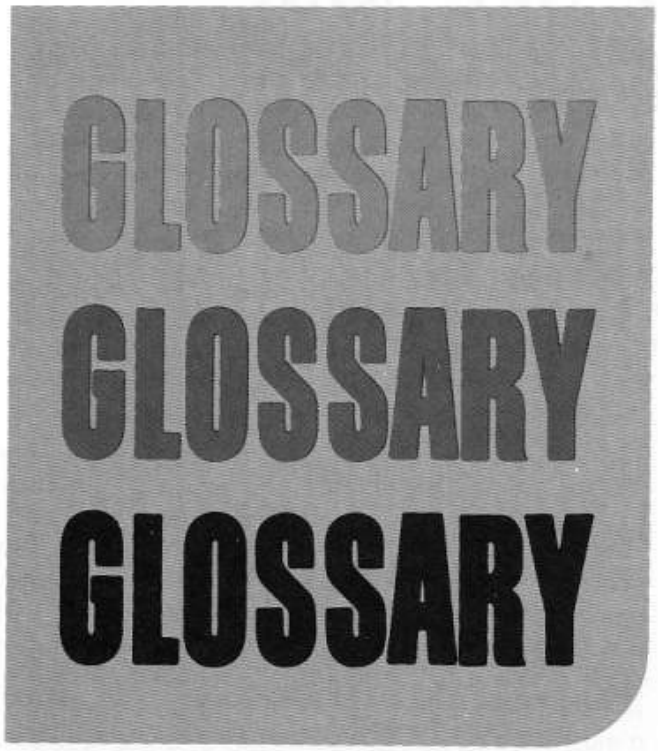
though, even this procedure is not enough to gratify his sexual needs, and, in such cases, Mark hires the services of a prostitute—a *male* prostitute. "Guys just suck better than women," he says, casually. Like Carl, Mark sees absolutely no homosexual implications on his part in such encounters.

Though Carl and Mark are only two examples of many, it is obvious that homosexual behavior is not always recognized as such by the participants. It now appears that such individuals are far more common in our society than most straights imagine. In fact, so great may be the incidence that an entire study of the phenomenon is indicated—whether it ever will, or ever could, be carried out is another matter.

Unlike the individuals gays usually think of as closet queens, Carl and Mark may well be representative of a slightly different breed—the heterosexual homosexual. Even the term "bisexual" isn't exactly accurate, since bisexuality implies an acknowledgement of homosexual desires. Mark, Carl, and the countless others like them are honestly unaware of the extent of their homosexuality. And as long as it causes them and their sex partners no harm, why force them to face it? Tolerance, after all, is a two-way street. ●●●



To think that receiving the sexual attentions of another man is not a homosexual act is a study in self-delusion.



ADULTERY: Voluntary sexual intercourse between one partner of a heterosexual marriage and anyone other than his or her legal spouse. Such daliance between one of a pair of gay lovers and someone else would not be recognized, technically, as adultery.

ANAL EROTICISM: Any sexual activity involving stimulation of the anus.

ASEXUAL: Without sexual desire or feeling.

BISEXUAL: Sexually attracted to both men and women, as opposed to being strictly heterosexual or homosexual.

BUTCH: Masculine or extremely masculine, depending on usage. Any gay who takes the dominant role in sex might be considered butch.

CLOSET QUEEN: Latent homosexual, or one who will not openly acknowledge his homosexuality.

COCKSMAN: Slang term, generally envious, for a man with a great number of sexual conquests.

COME: Ejaculate; to expel semen from the penis in the course of orgasm.

CROTCH: The juncture of the legs and genitals. Often refers to the genitals themselves.

CRUISE: To actively search for a sex partner.

EFFEMINATE: Feminine in behavior. Effeminate male gays are also called *fem*.

ENTRAPMENT: Illegal form of arrest in which a police agent lures a suspected homosexual into making a compromising statement or act; a common form of harrassment in some cities.

EROTIC: Devoted to, or tending to arouse, sexual desire.

FAG: Straight term of derision for gays. The origin of the word is unclear, but probably came from England, where a *fag* was a public school boy who acted as servant to another.

FELLATIO: Oral stimulation of the penis.

FEM: Stereotypical slang term for effeminate appearance or behavior. One who habitually prefers the passive role in anal intercourse.

FIDELITY: The quality or state of being faithful. In gay society, fidelity to a lover involves not having sexual relations with anyone else.

FORNICATION: Sexual intercourse between two people who are not married to each other. Technically, all gay sex could be considered to be fornication.

FUCK: To perform anal intercourse. Though considered vulgar slang, *fuck* is one of the oldest words in the English language.

LOVER: Mate. *Lover* has the same connotations for most gays as the words *husband* and *wife* have for straights.

MACHISMO: The latino concept of masculinity which demands a strict code of overtly butch behavior at all times.

MASTURBATION: Self-stimulation of the genitals, generally to orgasm.

ORGASM: Sexual culmination. The peak experience of the sex act, marked by ejaculation of sperm from the penis.

OVERT: Literally, "open to view;" active. An overt homosexual is one who actively practices his homosexuality.

PASSIVE: Non-aggressive in sexual encounters. In anal intercourse, the partner who takes the penis into his anus is called the *passive* partner.

PROMISCUITY: The practice of sex with an unlimited number of partners. The inability to limit sexual activity to one—or a few—individuals. Promiscuous gays run a great risk of contracting venereal disease.

PROSTITUTE: One who engages in sexual activity for money. Men who sell their sexual services to gays are called *hustlers*.

SEXOLOGIST: An expert in the study of the physical, psychological, and behavioral aspects of sex.

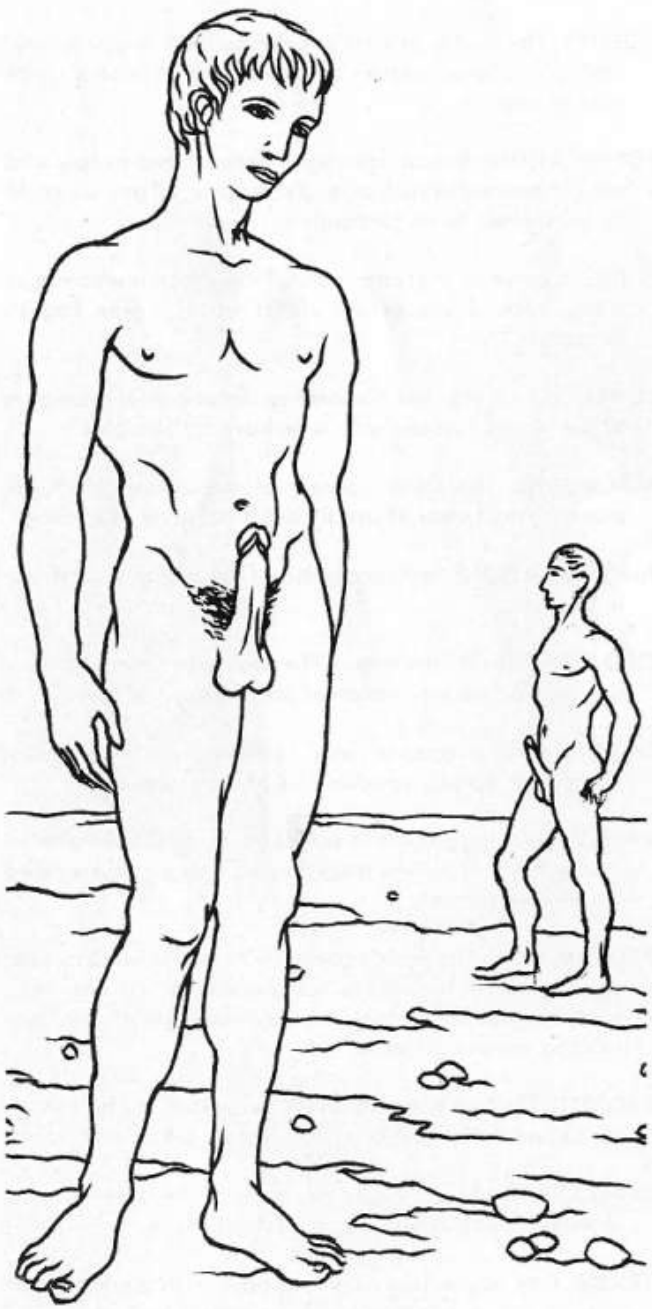
TRADE: One who enjoys achieving orgasm through gay sex, but will not reciprocate and often denies that he is gay.

TRICK: A casual—and often only one-time—sex partner.

AS OTHERS SEE US: Coming Out At Home

by Jerome Morley

Trying to keep the "secret" of being gay from one's parents often builds unnecessary walls—walls which shut the parents out, and lock the gays in.



Many gays, even long after they've come out, are fearful about admitting their homosexuality to their parents. Some are honestly convinced that such knowledge "would kill them," or that "they just couldn't take it." Obviously, given our culture's unthinking condemnation of homosexuality, such fears have, in some situations, some basis in fact. But such cases are probably rarer than most gays think. After all, parents know their children better than almost anyone else does, and they often have strong suspicions regarding the child's sexual preferences, founded on what they have observed as the child grew up.

Many heterosexual adults, parents included, seem to suffer from a kind of tunnel vision. They can see all the symptoms of homosexuality in their son and still be unable—or unwilling—to put the pieces together. What is needed is a firm stand on the part of the gay son to clear the air and remove what is often an increasingly thick wall of worry, doubt, and misunderstanding.

My own son, Jerry, is gay, and I watched the wall between us grow until finally, about five years ago, Jerry removed it. Perhaps our experience may be of some value to other gays, and other parents, and for that reason, I am writing this article.

I'll never forget the day Jerry was born. I was so excited and pleased that he was a boy that I told everyone I met—total strangers as well as old friends. I'd wanted a son from the day I knew my wife was pregnant. I guess most men want a son to serve as an extension of the male ego.

I fantasized a lot as Jerry grew up. I could hardly wait until he was old enough to play football in the corner lot, and I used to delight in his following me around when I performed those man-chores around the house. He was *my son,* different, in some wonderful way, from my daughter—and from every other boy in the world.

I remember that his mother and I used to lie awake sometimes, after we'd put the kids to bed, and dream about the future, when they'd both be grown

Exactly what their son does in bed—or with whom—is not as important to most parents as the fact that he is a "man."

Whether a gay takes the active or passive role in such acts as anal intercourse has no bearing on his worth as a man.

and have children of their own. Oddly, I didn't get as wrapped up in the dream of grandchildren as my wife did. What I visualized most of all was having a man—the adult my son would grow to be—who would be my friend, and of whom I could be proud. I'd even picture us walking into my office so I could introduce him to my co-workers and my boss. He'd be so sure of himself, not like the insecure runt I'd always been when I was young; and he'd be successful in school—more than I ever was. I had a wild imagination, but it was no different from the dreams every father has of his son.

One other thing: I loved that boy from the day he was born. When he hurt himself, I wished I could project my adult strength into his small body so he wouldn't feel the pain, and when he had a run-in with the neighborhood bully, I wished with all my might that I could face the problem for him. But since I knew I couldn't, I did what I could to urge him to stand up for his rights. I knew that if he did, he'd be in the clear; bullies only torment those who are smaller, younger, or less aggressive than they are.

I remember what a hard time I had understanding Jerry's unwillingness to fight. I can recall that I became very angry at both him and his mother; I was certain that she had "made him into a sissy," and I told her so. But the problem faded away when the bully moved away, and the whole episode kind of got lost in Jerry's growing up.

He was better than I had ever hoped he'd be in school, and when he was drafted into the army, I hated a war that would take him away from those of us who loved him.

He came home on leave before they shipped him overseas, bringing with him a young man who had been in basic training with him. The young man was, both mother and I felt, a nice enough boy, but he didn't really attract much of our attention. We were

How an individual expresses his sexuality is his own business—feeling guilty about it is inevitably self-destructive.

When a gay announces his homosexuality, and/or the fact that he has a lover, he needn't go into sexual details.

too busy enjoying the little time we had with Jerry.

But in spite of our concentration on Jerry, we saw enough of his friend to set us wondering. I don't even remember his name now, but I do remember that he and Jerry were always together, like two pre-adolescent kids—you know, in those days before boys discover girls. Funny thing, though, we didn't think much about it until they were gone. Only then did we realize that they hadn't dated girls once in the whole time they were home.

Even that didn't trigger my thinking right away. I decided they just didn't want to get involved when they didn't know how long they'd be gone. Honestly, it wasn't because I was stupid, nor was it because I was naive. I'd been around enough to know that homosexuality existed—but it always existed in someone else's lives. I guess my tunnel vision was interfering with my ability to see what was happening. Or, maybe, I just didn't want to see.

When Jerry got out of the service, he decided to finish college in a university miles from home. But he spent a few weeks with us before he left home for what I realized would be "for good." He seemed unusually restless during that visit—almost as if he wanted to say something important—but he left with his usual loving good-bye without ever saying more than the usual things. And, somehow, the visit was disappointing. Something valuable had gone from our relationship—and we weren't either of us sure what it was.

QUESTIONNAIRE

ECCE HOMO, the Magazine of Sexual Awareness for the Gay Male, is the first magazine of its kind to serve the male gay community. To help us do a better job of providing the kind of information you may wish to see in future issues, the following questionnaire has been devised.

In addition to influencing our future editorial course, the questionnaire will, when all replies are compiled, provide a unique statistical picture of male gays today. If you wish to remain anonymous, your are invited to do so; under no circumstances will your name be used without your permission.

Your assistance is earnestly sought and sincerely appreciated.

FOR ALL READERS

Sex: _____Male _____Female

Age: _____ EH22

Marital Status: _____Single _____Married _____Divorced

Years of Schooling: _____*Under 8* _____*8-12* _____*13-16* _____*Advanced degree*

Annual Income: _____*Under $5,000* _____*$5,000-7,500* _____*$7,500-10,000* _____*Over 10,000*

Sexual Orientation: _____Exclusively homosexual _____Exclusively heterosexual
_____Some experience in both areas, but primarily homosexual
_____Some experience in both areas, but primarily heterosexual

At what age did your first sex experience with another person occur? _____Years old

Was this experience _____*Homosexual or* _____*Heterosexual?*

Which of the following sex activities have you engaged in, or might you consider at some future time?

_____*Interracial sex* _____*Group sex* _____*Active partner, anal intercourse* _____*Passive partner, anal intercourse*
_____Oral-genital sex

How do you rate your current sex life? _____*Excellent* _____*Good* _____*Fair* _____*Poor*

Has ECCE HOMO in any way changed your attitudes toward homosexuality?
_____Yes _____No

If "Yes," please explain in what way: _____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

How would you rate this issue? _____Excellent _____Good _____Fair _____Poor

Which article did you find most interesting? _____

Would you be willing to participate in a more detailed national survey of homosexuality in America today?
_____Yes _____No

(This section may be detached and mailed separately)

If you would like to receive, from us, information regarding other sexually oriented material, please complete the information below. Please state your age _____ (You must be over 21).

Name_____Address_____

City_____State_____Zip_____

Please mail questionnaire to: Academy Press, 7616 Lindley Ave., Suite 9, Reseda, Calif. 91335

QUESTIONNAIRE

ECCE HOMO, the Magazine of Sexual Awareness for the Gay Male, is the first magazine of its kind to serve the male gay community. To help us do a better job of providing the kind of information you may wish to see in future issues, the following questionnaire has been devised.

In addition to influencing our future editorial course, the questionnaire will, when all replies are compiled, provide a unique statistical picture of male gays today. If you wish to remain anonymous, your are invited to do so; under no circumstances will your name be used without your permission.

Your assistance is earnestly sought and sincerely appreciated.

FOR ALL READERS

Sex: _____Male _____Female

Age: _____

Marital Status: _____Single _____Married _____Divorced

Years of Schooling: _____Under 8 _____8-12 _____13-16 _____Advanced degree

Annual Income: _____Under $5,000 _____$5,000-7,500 _____$7,500-10,000 _____Over 10,000

Sexual Orientation: _____Exclusively homosexual _____Exclusively heterosexual
_____Some experience in both areas, but primarily homosexual
_____Some experience in both areas, but primarily heterosexual

At what age did your first sex experience with another person occur? _____Years old

Was this experience _____Homosexual or _____Heterosexual?

Which of the following sex activities have you engaged in, or might you consider at some future time?

_____Interracial sex _____Group sex _____Active partner, anal intercourse _____Passive partner, anal intercourse
_____Oral-genital sex

How do you rate your current sex life? _____Excellent _____Good _____Fair _____Poor

Has ECCE HOMO in any way changed your attitudes toward homosexuality?

_____Yes _____No

If "Yes," please explain in what way: _____

_____

_____

_____

_____

_____

_____

_____

_____

_____

How would you rate this issue? _____Excellent _____Good _____Fair _____Poor

Which article did you find most interesting? _____

Would you be willing to participate in a more detailed national survey of homosexuality in America today?

_____Yes _____No

(This section may be detached and mailed separately)

If you would like to receive, from us, information regarding other sexually oriented material, please complete the information below. Please state your age _____ (You must be over 21).

Name_____Address_____

City_____State_____Zip_____

Please mail questionnaire to: Academy Press, 7616 Lindley Ave., Suite 9, Reseda, Calif. 91335

No, that isn't true. Down deep, I knew what was creating the wall. But I also felt, somehow, that Jerry should be the one to remove it.

It was the not knowing for sure that really got to us, I think. We suspected, but we didn't *know*. I found myself hoping something would happen to make things clear, but nothing did.

Often, I've learned, a gay assumes that his parents will be unable to take the "shock" of learning about their son's homosexuality—never realizing that it is often far more difficult for the parents to handle the feeling that their son doesn't trust them enough to level with them. The fear that their son is involved in something of which he is so ashamed that he can't even speak of it keeps many parents in a state of turmoil. Many times, bringing it out into the open clears the air—and eliminates a great deal of worry.

About five years ago, Jerry came home for a visit. He looked great and was brimming with pride and confidence. He took his mother and me out to dinner and announced that he had met someone and was in love. Then he told us he was gay. It was a shock, but also a relief. I realized that I had never been so proud of my son than I was at that moment—not because he was gay—I don't think any parent would, honestly, if he had a choice, choose homosexuality for his child—but because he was *man* enough to be honest.

Unfortunately, many gays are not certain enough of their own identities to present a confident appearance when forced to acknowledge their homosexuality. But, if a man is confident enough in his own identity as a *man*, he is apt to find the job of "confronting" his parents far easier than he expected it to be.

Stop for a moment and think about just what being a *man* really is. Sex really has very little to do with it. Honesty, loyalty, decency, and concern for others are far more important to human existence than the gender of the person you sleep with. Most men respect other *men*. And what's interesting is that they seldom bother to ask these admirable individuals what their sexual preferences might be. There is something about a *man* that makes such queries unnecessary. However, the fact that no one asks about a man's sex habits doesn't prove he's heterosexual. All it proves is that he has placed himself in a position where such a question is too impertinent to be asked.

Often, all a father asks is that his son "be a man" in this sense. He wants an assurrance that he won't be embarrassed by something the young man might do that will flaunt his homosexuality needlessly. He wants his son to "be a man," not a "sissy." But that doesn't mean he demands that the boy like women as sex partners.

Every dad wants his son to behave like a mature

Parents can often accept the idea of a son's homosexuality if he can convince them he's really happy being gay.

That a man should find pleasure in fellating another man is hard—but not impossible—for straights to comprehend.

A masculine gay doesn't have to explain his sexual interest in other men—and, indeed, few people would ever ask.

human being—not like a child who is afraid to stand up for what he believes in, or hides from the truth. Look around. There are many gays who are such mature males that no one worries about their private lives. They may choose to remain single or, like Jerry, they may take a lover, but they are no less masculine because of it.

In this important context, *masculine* doesn't mean crude and rough. Atilla the Hun was probably as masculine as they come, but he was hardly an admirable human being. A masculine gay doesn't have to pretend interest in women he doesn't feel, nor does he have to act as if he enjoys prizefights when he really goes for opera. Confidence in himself is what marks a "real man."

There are two things a gay should remember when he thinks about telling his parents. First, they probably already have a pretty good idea—and *knowing* is always better than uncertainty. Second, if a man shows his own self-confidence, his own maturity and belief in his own way of living; if he doesn't act ashamed of the choice he has made, he has a good chance of having his disclosure greeted with a calm: "Thanks son. We've known, of course. But it's nice to know you trust us—and our love—enough to be honest with us." ●●●

Not having to hide the fact of being gay from their parents frees many gays from irrational guilt about sex.

VUELE AL
CARIBE

UNITED STATES OF AMERICA
V.
RONALD A. STEWART.
CRIM. NO. 70-592.

United States District Court,
E.D. Pennsylvania.
Dec. 3, 1971.

OPINION AND ORDER

MASTERSON, District Judge

[1] Defendant is charged in a twelve count indictment with using the mails to send certain unsolicited "obscene, lewd, lascivious and filthy" commercial advertisements, in violation of 18 U.S.C./1461. Defendant has moved to dismiss the indictment on the ground that the materials referred to therein are not obscene, and that the application of the Postal Obscenity Law to the materials would be violative of the First Amendment to the United States Constitution. Counsel for the Government and the defendant have entered into a stipulation attaching two examples of the advertising brochures which are agreed to be representative of all the materials in this indictment. After carefully reviewing these materials, the authorities cited in defendant's briefs, and the prevailing law in the obscenity area, we have decided that the motion to dismiss must be granted.

I. THE MATERIALS INVOLVED

The first brochure, relating to Counts I-IV, is entitled, "NOW FINALLY SEX EDUCATION WITHOUT CENSORSHIP!" The first page does not include pictures (except of the books advertised). The bold type tells the reader that this is "The First Authoritative Series of Uncensored Sex Instruction & Sex Information Books Ever Published In America." The text goes on to note that due to recent Federal Court decisions, "we can at last offer to you, as an adult over the age of 21 years, these valuable educational books: Sex and Censorship do not mix! You can't make love with all your clothes on and neither can a book offer complete instruction and information by omitting or avoiding the proper photos or information! To do less would be to deny each individual the right to read, look, ponder, evaluate and reach his own conclusions on which path to follow to happiness. This is a right Americans have and are fighting and dying for! The right to read, learn and think is ours! Let those who wish to . . . exercise this right!!" The books are then described as "A MAJOR BREAKTHROUGH IN SEX EDUCATION."

The remainder of this brochure contains descriptive text and small black and white photographs from books which are offered for sale. All these books purport to be educational in nature: *Sex In Marriage, Decision in Denmark, Oral Sex & The Law, The Ways Homosexuals Make Love, Sex Pornography & The Law* and *Sex Freedom.* Since the Government contends that the advertisements themselves are obscene, we assume this allegation stems from the illustrative photographs which show adults in various positions of sexual intercourse and other sexual activities. The accompanying text is totally descriptive of what the offered book contains and could not be said to be offensive in itself.

The second brochure, relating to the last six counts, advertises a magazine entitled *Sexual Freedom.* It is different from the first only in that its photographs are in color, and pictures of a baby being born and various diagrams of sexual organs are included.

Since the indictment charges that the advertisements, in addition to being obscene in themselves, give information as to where obscene materials may be obtained, we have asked to examine the underlying publications which are offered for sale. The Government has supplied us with Volume Two of *Sex In Marriage,* agreed to be representative of the books offered for sale in the first brochure, and *Sexual Freedom,* the magazine offered in the second. *Sex in Marriage,* written by Wendell M. Koble, M.D., is a paperbound book. Its 179 pages are mostly textual, with black and white and color photographs of a man and a woman in various positions of sexual intercourse, numbered and carefully tied in with the text. The book is complete with anatomical diagrams, a glossary, a bibliography and an index.

Sexual Freedom is a book based on the motion picture "Sexual Freedom In Denmark." Accompanying its graphic photographs of sexual activity are biblical passages, a "Credo," a legal discussion of obscenity, a segment of ancient Japanese drawings, and discussions of sex education, overpopulation, birth control, venereal disease, frigidity and the future of sex, all with photographic illustrations.

It has also been stipulated that each advertising brochure was contained in a sealed inner mailing envelope which bore the following warning notice on each side:

"NOTICE — READ BEFORE OPENING

This envelope contains unsolicited sexually oriented, illustrated literature and brochures. The enclosed brochures may photographically or pictorially illustrate pictures of nude women and/or nude men together or separately in erotic situations, sexual embrace or intercourse and may include pertinent text.

IF YOU ARE NOT OVER THE AGE 21 AND/OR NOT INTERESTED IN SEEING OUR BROCHURES AND PURCHASING THIS MATERIAL, THEN:

"PLEASE DISPOSE OF THIS ENVELOPE WITHOUT OPENING!!

It is not our intention to disturb, annoy or offend any person not interested in our literature. If you wish your name removed from our mailing list, please return to us the coded mailing label that bears your name and address. If you receive another mailing from us; after requesting the removal of your name, this would be only because your name appears on a list we rented from another firm and we were unable to delete your name from this list."

II. DISCUSSION

[2] We need not decide whether defendant is correct that these advertisements can be held to be obscene *per se* only if the books themselves are held to be obscene. We hold as a matter of law that neither the advertisements nor the books which have been stipulated to as being representative of the materials

referred to in the indictment are obscene and are, therefore, protected by the First Amendment.

Although this inquiry must be inherently subjective to some extent, we are guided by several tests formulated by the Supreme Court. "Sex and obscenity are not synonymous. Obscene material is material which deals with sex in a manner appealing to prurient interest." Roth v. United States, 354 U.S. 476, 487, 77 S.Ct. 1304, 1310, 1 L.Ed.2d 1498 (1957). This elusive definition is explained by the Court in a footnote as that which appeals to "a shameful or morbid interest in nudity, sex, or excretion, and if it goes substantially beyond customary limits of candor in description or representation of such matters. . . ." In subsequent cases two other elements were specified: "the material is patently offensive because it affronts contemporary community standards relating to the description or representation of sexual matters," and "the material is utterly without redeeming social value." A Book Named John Cleland's Memoirs v. Massachusetts, 383 U.S. 413, 418, 86 S.Ct. 975, 977, 16 L.Ed.2d 1 (1966).

[3-5] It is absolutely clear that this trilogy of factors is not present here. We do not think it would be possible to find that these materials appeal to, or were calculated to appeal to, a "morbid" or "shameful" interest in nudity or sex. As the Court of Appeals for the Second Circuit recently stated in holding the film "Language of Love" not to be obscene:

> "The erotic instinct and the apparent desire for sex education are in the ascendency in our society, and in the sensitive area of constitutional adjudication of individual rights we must be careful to distinguish between the arousal of sexual instincts and the perversion of those instincts to morbidity." United States v. 35 MM. Motion Picture Film, 432 F.2d 705 (1970).

As that court wisely pointed out, a great deal of our contemporary advertising appears to be an appeal to arousal of the consumers' sexual interest. The advertising which forms the basis of this prosecution, while totally explicit in its graphic portrayal of interpersonal relations which we consider to be peculiarly private, cannot be considered perverse when the entire context of the photographs is taken into consideration. While we do not hold that all materials which purport to be educational cannot actually be found to be calculated to appeal to the prurient interest, we hold these materials not to have such an appeal.

If sex education materials are constitutionally protected because they have a redeeming social value, it is clear that pictures may be used to illustrate the text. As the Second Circuit recognized in the "Language of Love" case:

> "Regardless of the caliber of the editing, which in many places is rather crude, it cannot be said that the scenes of graphic, explicit physical activity were simply injected into the film with no relation to the theme, for the sociological, medical and physiological discussions which comprise over three-quarters of this film are about precisely what takes place sexually between the partners." 432 F.2d at 712.

The dominant theme of these books and the advertisements for them is the revelation and solution of sexual problems. In short, it is "material dealing with sex in a manner that advocates ideas," and the First Amendment protects the expression of ideas regardless of medium or subject. Jaeobellis v. Ohio, 378 U.S. 184, 191, 84 S.Ct. 1676, 1680, 12 L.Ed.2d 793 (1964). Even if we thought that this material appealed to the prurient interest, its constitutional status may not be made to turn on a "weighing" of its social importance against its prurient appeal, for a work cannot be proscribed unless it is "utterly" without social importance. *Jacobellis, supra.*

[6] Finally, there has been no showing that these materials affront contemporary community standards. The Government has presented us with no case in which material of this nature has been found to be obscene in the recent past. On the other hand, several decisions are indicative of changing community standards which have substantially broadened the scope of constitutional protection. See e.g., Pinkus v. Pitchess, 429 F.2d 416 (9th Cir. 1970). While we are not prepared to say that the publication of photographs such as these is constitutionally protected *per se* at this time, it is clear that their publication in an educational context is not offensive by contemporary community standards and is, therefore, protected by the First Amendment.

[7] Finally, the Government has argued that even though the materials might not be viewed as obscene in the abstract, the mode of distribution and the form of the solicitation amounted to pandering, "the business of purveying textual or graphic matter openly advertised to appeal to the erotic interest of their customers," Ginzburg v. United States, 383 U.S. 463, 474-476, 86 S.Ct. 942, 16 L.Ed.2d 31 (1966). We do not feel that these materials can be said to be permeated with "the leer of the sensualist" as the Court described Ginzburg's publication. Nor do we think that defendant's advertising can be said to be a "deliberate representation of [his] publications as erotically arousing," so as to "stimulate[d] the reader to accept them as prurient; he looks for titillation, not for saving intellectual content." 383 U.S. at 470, 86 S.Ct. at 947. Ginzburg's advertisements "did not . . . focus their claims on [the books'] supposed therapeutic or educational value; rather, they deliberately emphasized the sexually provocative aspects of the work, in order to catch the salaciously disposed. They proclaimed its obscenity. . . ." 383 U.S. at 472, 86 S.Ct. at 948. As we have already said, the entire thrust of the advertisements in question here was that the publications were designed to promote the legitimate purpose of sexual education. We hold that as a matter of law, it cannot be found that these publications were "created or exploited on the basis of its appeal to prurient interests," and, therefore, *Ginzburg* does not apply to this case. 383 U.S. at 474, 86 S.Ct. at 949.

We recognize that the unsolicited nature of defendant's solicitations gives rise to the possibility that those who receive them will be greatly offended. In *Ginzburg*, the court relies on Judge Learned Hand's description of the distributor's activities in United States v. Rebhuhn, 109 F.2d 512 (2nd Cir., 1940):

> "The defendants had indiscriminately flooded the mails with advertisements, plainly designed merely to catch the prurient, though under the guise of distributing works of scientific or literary merit. We do not mean that the distributor of such works is charged with a duty to insure that they shall reach only proper hands, nor need we say what care he must use, for these defendants exceeded any possible limit." 383 U.S. at 473, 86 S.Ct. at 949.

To the contrary, defendants here have taken great precaution to protect those who might be offended by the advertisements, as the above quoted language from the inner-sealed envelopes will show. The envelopes were designed to prevent "an assault upon individual privacy by publication in a manner so obtrusive as to make it impossible for an unwilling individual to avoid exposure to it." Redrup v. New York, 386 U.S. 767, 87 S.Ct. 1414, 18 L.Ed.2d 515 (1967).[1] We think it is clear that the envelope warnings do not add a pandering element, but to the contrary, eliminate the "brazen" and "indiscriminate" character of the advertising which was condemned in *Ginzburg*.

For the aforementioned reasons, defendant's Motion to Dismiss will be granted. • • •

1. It is interesting to note that defendant's precautions fulfilled a Congressional purpose prior to the requirements of recent legislation. See 18 U.S.C. // 1735-1737.

ECCE HOMO – 'Behold the Man' – is the first magazine of sexual awareness designed specifically for the average guy who just happens to be homosexual.

ECCE HOMO waves no banner and espouses no cause other than the right of the gay male to a better understanding of his problems, his motivations, and his potential.

It is to the gay male, and to those straights who would understand him better, that **ECCE HOMO** is dedicated.